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THE RED CORD

FROM CREATION
TO CHRIST



*THE BIBLE STORY MADE PLAIN
TO YOUNG READERS*



S. B. ROSSITER, D.D.

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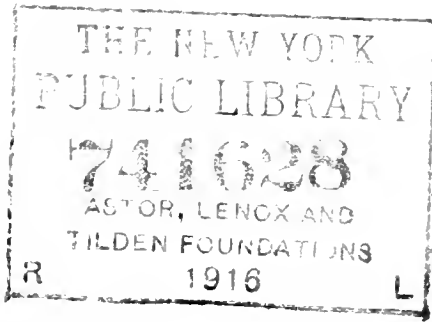
THE RED CORD

FROM CREATION TO CHRIST.

BY

S. B. ROSSITER, D.D.

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A FEW WORDS TO THE YOUNG READER OF THIS BOOK.

EVERY child has a Bible, or ought to have. But to own a Bible and to understand it are two quite different things. The Bible is many books bound up into one, and has in it a great many facts and truths and strange sayings. A young person taking it up and trying to read it would not understand it unless some one should help him. I want to help you to understand your Bible.

As through all the rope made for the English navy there runs a thread of red cord, so in the Bible you will find a Red Cord, which binds together all its stories, prophecies, ceremonies, songs, events. Follow that Cord and you will be led through the Bible from Creation to Christ. It is a clue to guide you. You will see that the Bible is all connected together. You will understand your Bible better.

I want to say a word to you about how

to read this book in order to get the most good. I take it for granted you want very much to know what the Bible teaches. You will see as you read along where I have said, "read such a verse, and such a verse," etc. Look up these verses. Do not skip one. Notice how they prove all that the book says.

You will notice also the long passages in the Bible to which I have referred ; also a number of chapters together. Be sure and close this book and read those passages, for they are important parts of the Bible story and are also very interesting. You must read this book with your Bible near at hand.

Keep the Red Cord in your hand. Remember what you have gone over and be ready for what is to come. You commence at the Creation ; you follow the Red Cord ; it leads you to Jesus Christ, for the other end of the Cord is in His hand. May God bless you in your study and your search.

S. B. ROSSITER.

I.

FIRST THINGS.

AT the first, out of nothing, God made all things, (*Read Hebrews, chapter 11, verse 3*). Then He made the sky and then the water and then the dry land and then grass and plants and trees, then all the stars, the sun and the moon, and then fish and birds of all kinds, and then beasts of all kinds, and last He made man, the best of all His works, (*Read Psalm 8, verse 5; Hebrews, chapter 2, verses 7 and 8*). Then He made woman to be the wife of the man, and their names were Adam and Eve, and these two were the FIRST FAMILY.

When God had made all these things, He rested a day and called it Rest day, or the Sabbath. That was another first thing, the Sabbath day. So we see at the start there were three very great things—the world, the family (that is

Adam, and Eve his wife), and the Sabbath day.

God placed Adam and his wife in a garden, called Eden, and told them to dress it and keep it. There were many kinds of fruit trees in that garden, and of these they could eat. But there were also two other trees which bore strange fruit. One of them was called the tree of the knowledge of good and evil, and the other was called the tree of life. God said to the man, Thou shalt not eat of the tree of the knowledge of good and evil; in the day thou eatest of it thou shalt surely die; but of every other tree thou mayest freely eat.

And so there were Adam and his wife, Eve, in this beautiful garden, taking care of it on the six days of the week, and resting on the Sabbath day. And God would come and talk with them in the garden, and they were very happy.

If Adam and Eve had obeyed God, and not have eaten of the tree of knowledge of good and evil, they could have stayed there until God took them up to Heaven, and the garden of Eden would

have spread over all the world, and all people would have been born and would have lived in this same beautiful garden.

But one day Satan, a wicked spirit, saw how happy man was, and he was full of envy and of hate towards God. So he took upon him the form of a serpent and crawled up to where Eve was, and spoke to her. He said unto her, "Hath God said, Ye shall not eat of every tree of the garden?" And Eve answered, "We may eat of every tree in the garden but one, the tree which grows in the midst of the garden, the tree of the knowledge of good and evil. Of that tree we may not eat, and, if we eat of it, God hath said we shall surely die." And Satan said to the woman, "Ye shall not surely die." That was the *first lie* that ever was told in this world, (*Read John, chapter 8, verse 44*).

Then Eve believed what Satan said, and put forth her hand and took of the fruit of this tree, and did eat of it, and she gave some to her husband, and he did eat of it. Then came upon them a

strange, awful feeling, such as they had never had before, a feeling of guilt and shame. They were afraid of God, who had given them life, and all that beautiful garden, and who came down and blessed them every day. And when God came that afternoon to walk with and talk with them, they went and hid among the trees. God knew that they had not obeyed Him, and He said to them, "Now ye shall have sorrow and toil all your lives. You cannot stay in this garden, lest ye should put forth your hand and take of that other tree, the tree of life." So God drove them out of the garden, and set an angel with a flaming sword to keep the way of the tree of life, and we do not see *that* tree again until we see it growing in the garden of Heaven, (*Read Revelation, chapter 22, verse 2*). So sin came into this world.

II.

THE FLOOD.

THEN people began to appear in great numbers on the earth. But there were two kinds of people, good people and bad people. The good people were the children of Seth, one of Adam's sons, and were called the sons of God. The bad people were the children of Cain, and were called the sons of men.

And after a while there were more bad people than there were good, and the sin of men was very great. God could not bear to look upon such great evil any longer, and He determined to destroy all wicked people. But there was one very good man who lived during this time, and his story you will find in *Genesis, chapter 5, verses 21 to 25*. There was another good man, Noah. God told Noah to go among the people and tell them that He was going to destroy the world

by a flood, and they must leave off sinning and turn to God, or they would all be drowned. For one hundred years Noah went about among men, telling them that God was going to destroy the world. Every one was fully warned. Every one had a chance to be saved.

Noah also began to build a great boat, called an Ark, into which he and his family and the animals God wanted to keep alive were to go when the flood came. For an hundred years Noah kept on preaching and building the Ark, making ready against the time of storm and flood. But the people did not believe what Noah said. They laughed at him for building the Ark. They kept on sinning and dancing all the time, just as though God had not warned them. But Noah believed God. He still kept preaching and building the Ark and praying, getting ready for the flood. At last the day came. The sun rose as usual that morning. But Noah believed God, and even while the sun was shining and there were no signs of rain, he and his family and the animals went into the Ark, and God shut the door

and bolted it on the outside, and then the flood came. (Read the story of the flood, *Genesis, chapters 7 and 8.*) Soon the waters covered the face of the whole earth that then had any people on it. Every living thing was destroyed. But some things survived the flood. What were they? First. *The Family*. Second. *The Sabbath Day*. Third. *Faith in God*. And one other thing which God did not make also survived, and that was *Sin*.

III.

A SECOND START.

AS you take a wet sponge and wipe the sum off your slate, so God wiped the face of the earth clean by the flood. He began again as at the first. Adam was the head of the race the first time. Noah was the head of the race the second time. When Noah came out of the Ark with his family, the first thing he did was to build an Altar and worship God. The race began the second time with an act of faith and worship.

Noah had three sons—Shem, Ham, and Japheth. They lived together for a long time and all spoke the same language. They also became very many in numbers. And they planned to do a strange thing. They remembered all about the Flood, and told their children about the Flood. Everybody knew of it. And so they came together and said, Let us build a great

high tower to reach up to the very Heavens where the rain comes from; then, if there should be another flood, we can go up into Heaven out of the flood, and besides, our tower will be something to keep us together and all near to each other. What was there wrong in that? Noah built an Ark to be saved from a flood, why not build a tower to be saved from another flood if it should come?

It was wrong to build that tower, because God had promised Noah not to bring another flood upon the earth, and had set a rainbow in the sky as a sign that He would not. Men ought to have believed the promise of God; but they did not. Sin began to work among them, and one of the first effects of sin is to make men disbelieve what God says. Eve disbelieved what God said about the tree in the garden. And now these people began to disbelieve the word of God in regard to another flood.

God was not pleased with this building of the tower. So He put a stop to it in this way: He came down among them and made them speak different lan-

guages. They could not understand one another, and they left off building the tower.

That is the way languages commenced. We do not know what language Adam spoke, or Noah spoke. After this the people were scattered over the face of the earth, (*Read Genesis, chapter 11, verses 1 to 10*). Where did they go?

Shem, one of the sons of Noah, and all the people that came from him, went and settled in what is now known as Asia.

Ham, another of the sons of Noah, and all the people that came from him, went and settled in Africa.

Japheth, another son of Noah, and all the people that came from him, settled in what is known as Europe.

In less than five hundred years the family of Noah and his three sons had become seventy nations, and the whole number of people was nearly thirty millions.

IV.

GOD STARTS A RACE OF PIOUS MEN.

AT this time there was one man on the face of the earth on whom God had His eye. He was one of the descendants of Shem, Noah's eldest son. His father's name was Terah. He lived in a place called Ur, in the land of the Chaldees. His name was Abram. Adam was the head of the race of men at the first start. Noah was the head of the race of men at the second start. Abram was the head of the race of men who are the children of faith, sometimes called the people of God, and now called Christians. He stood at the head of the people who were to believe God's promises about ONE TO COME and live according to God's commands. Abram was the first Christian in this sense; he believed in Christ as one to come. We are Christians be-

cause we believe in Christ as One who *has* come. Abram looked forward. We look backward.

Why God chose Abram out of all the people then living and not some other man, I do not know. But He did choose him, and that was a great thing for Abram and a great and good thing for the whole world. If God could have done anything better for man by choosing some other man, He would have so chosen. He could do better for all other men by choosing this man, and so He did. When God chooses to do one thing in preference to another, that is the best thing to do.

When God chooses one man out of all the world, that is the best man for God's purposes. God chose Abram. He brought him away from his home, down into a strange land. And one night He took him out beneath the stars and made him *two promises*. The *first one* was that his descendants should occupy all that land as far and farther than the eye could reach, and so Abram always spoke of it afterwards as the *Promised Land*, and it

was known among his descendants as the promised land, because God had promised it to Abram.

The *second* and greater promise was that from his descendants should come ONE in whom all the families of the earth should be blessed. And hence He was spoken of for over a thousand years as *the coming ONE*.

You want to remember these two promises, for the Bible is simply the story how and when God made good these promises. And we are going to travel down the pages of the Bible-Story until we see the descendants of Abram in possession of the promised land, and until we see who is the ONE in whom all the peoples of the earth are to be blessed.

The story of Abram is told in *Genesis, chapter 12 to chapter 25, verse 11*. There are three things you will notice about this man. First. When God chose him his name was Abram. When he died his name was Abraham. Why did God change his name?

Second. He believed God. It is a great thing to believe God fully and trust your-

self to Him every day, (*Read Romans, chapter 4, verse 3*).

Third. He bore the grandest title ever borne by any man that ever lived save the Lord Jesus Christ. That title you will find in *Isaiah, chapter 41, verse 8*, and *James, chapter 2, verse 23*. The greater title that Jesus bore is found in *Luke, chapter 7, verse 34*.

V.

KEEP YOUR EYE FIXED ON THE MAN WHO HAS THE PROMISE.

THE second promise that God made to Abraham, you will remember, was that in his son should all the people of the earth be blessed, (*Read Genesis, chapter 17*).

Abraham had two sons. The name of the first was Ishmael, and Hagar was his mother. The name of the second was Isaac, and Sarah was his mother. In which of these boys should all the nations of the earth be blessed? God said to Abraham, Isaac is the one, (*Read Genesis, chapter 17, verse 19; Genesis, chapter 21, verse 12; Hebrews, chapter 11, verse 18*). It was wise and best to choose Isaac rather than Ishmael, or God would not have done so. But God also blessed Ishmael and he became the father of a great

nation, called the Ishmaelites, and they lived in the land south of Judea, (*Read Genesis, chapter 25, verses 13 to 19*). We put them aside now, for we want to follow the Boy whom God had promised to bless.

When Isaac became a young man grown, his father sought to get for him a good wife. So he sent his servant back into the country out from which he came to get a wife from among his own kindred. Abraham did not want Isaac to marry any of the girls in the country round about, because these girls did not believe in God and did not worship God. Abraham wanted Isaac to have a wife who would believe in the same God that her husband did. So the servant went and brought back with him Rebecca, and she became Isaac's wife, (*Read Genesis, chapter 24*).

Isaac and Rebecca had two boys, Esau and Jacob. Which of these boys was to have the blessing God had promised Abraham and which Abraham gave to Isaac? God chose to give it to Jacob. Why? Because it would be the best for

Esau and the best for Jacob and the best for all the world for Jacob to have it. Esau also had a blessing, but it was not *the* blessing. He married a Hittite girl and went off and became a great nation, called the Edomites, (*Read Genesis, chapter 36*). We now put this people aside. We do not pay attention to them, because we want to follow this Jacob who had in his keeping that promise of God, that in him should all the nations of the earth be blessed. We must find out what God meant by that promise and how He will bring it to pass.

This Jacob, after that strange scene, which you will find in *Genesis, chapter 27* (which read), was driven from his home, and the story of his punishment and travels, and his turning to God, and his marriage and his coming back to his old home, is all told in *Genesis, chapter 28* (which read).

Jacob was not a good man when he went away from home, but God made him to be a good man before he came back and also gave him a new name. His name had been Jacob, now it was

to be ISRAEL, which means, Prince with God, and so all the people who came from him are called Israelites.

Jacob, or Israel, had twelve boys—Reuben, Simeon, Levi, Judah, Issacher, Zebulon, Joseph, Benjamin, Dan, Naph-tali, Gad, Asher. Which of these boys had the promise that God gave to Abraham, and which Abraham gave to Isaac, and which Isaac gave to Jacob?

If you will turn to *Genesis, chapter 49*, you will read about a strange scene. Israel, or Jacob, was about to die, and he called his twelve boys to his bedside and blessed each one of them. And he then pointed out the Boy with whom the promised blessing was. It was Judah, (*Read Genesis, chapter 49, verse 10*). But these sons of Israel did not separate, as did Isaac from Ishmael, and as did Jacob from Esau, and become separate nations, but they became the fathers of the twelve tribes of Israel that you read so much about. They kept together. They might have separated and gone each by himself, but for a very wicked thing that some of these boys did. Jacob had one

boy whom he loved more than he did the others. His brothers hated him because his father loved him so much. And one time, when he came out into the field where they were at work, they took him and sold him to some men who were going down south into Egypt, and then went and told their father that a wild beast had eaten up Joseph. And so Joseph was carried down into Egypt.

Was not that a wicked thing for those brothers to do, and was not that a hard lot for Joseph to bear? Wait a little while, and you will see that God was making ready in advance to carry out His promise made to Abraham.

I want you to see that that PROMISE is the one great thing, and that all these events that come to pass are only to help along that promise. The story of Joseph is one of the sweet, good stories of the Bible. You can read it in *Genesis, chapter 37*, and in *Genesis, chapter 39, and on to the end of Genesis*. Read these chapters carefully.

Joseph was now in Egypt. Years pass. He works faithfully, and after many

changes he becomes Governor of Egypt. Meanwhile a famine came upon the land of Canaan where Jacob and his family were, and the old father sends his sons down into Egypt, the same place where Joseph was, to buy corn. And what was still more strange, these brothers had to come to Joseph and ask him for corn. Joseph knew them as soon as he saw them. He loved them and forgave them the wrong they did him, and made himself known to them. He sends for his aged father to come down into Egypt, and Jacob was so glad at the prospect of seeing his son again that he got all his goods together and went down to live with him in that strange land.

Pharaoh, who was king of Egypt at that time, gave them a part of his country to live in. It was called the land of Goshen. And now we see Jacob and all his sons and their families living in the land of Egypt. How many Israelites were there now, do you think? There were just seventy people, (*Read Genesis, chapter 46, verses 26 and 27*).

From the time of Abraham to the time

when these people went down into Egypt to live was nearly three hundred and fifty years. During all this time people were being born all over the world, in the south and in the east, in the north and in the west. But these people did not believe in and serve the true God, and therefore we do not pay attention to them. We have been following the people who did believe in God and who had among them the Boy who had the promise which God made to Abraham. We have traced their story from Abraham to Joseph for a period of three hundred and fifty years. In that time they have grown from one man to seventy people, and have moved from Canaan to Egypt, where they are to stay a long time.

VI.

THE MAN WITH THE PROMISE IN THE LAND OF EGYPT.

AMONG the seventy people who came down to dwell in Egypt was Judah, and Judah was the man with the promise. Placed in a good part of the land their number grew very fast. They stayed in Egypt quite two hundred years. By that time they numbered two millions of people. When they settled in Egypt Pharaoh the king was kind to them for Joseph's sake. But this king died, and then another and another died, and at last there was a king who did not think about Joseph at all, and did not care for these people settled in his land, except to get work out of them. And, besides, he began to be afraid of them because they had become so many in number. He said to himself, They will rise up against me

some day and take my throne away. So he thought the best way to treat this people was to deal harshly with them, so that they would die off fast. And he took means to stop their increase.

The condition of this people was now very cruel. They had to work day and night. They had scant food. They were ill-used every way. The time was drawing nigh for God to fulfill His promise which He made to Abraham. God had promised two things to Abraham, you will remember: first, that his children should live in the land of Canaan and own it, and, secondly, that one of his descendants should be a blessing to all the world. We ask, with some surprise, if his children were to dwell in Canaan, what were they doing in Egypt? They were waiting for God to show them the way back to Canaan. God had brought them down and God would lead them back.

If one of his descendants was to be a blessing to the whole world, why did he not come forward now when there was such need of him? Who was he?

Judah had a son whose name was Pharez, born in Canaan. He went down into Egypt with the family. Pharez had two sons who lived in Egypt, Hezron and Hamul. Hezron is the one who had the promise. Hezron had three sons, Jerahmeel, Ram, and Chelubar. The promise belongs to the first-born unless God points to some other one. In this case He pointed to the second son, Ram; he is also called Aram. He had a son named Aminadab. He suffered with the people the hardships that were put upon them in Egypt. Aminadab had a son named Naason. He was the man with the promise, a great man in his day, a prince of the tribe of Judah, and the third man in the nation after Moses and Aaron. He felt very bitterly the sufferings of his people, and was among the first to follow and aid Moses in leading the people out of Egypt.

All things were now pointing to the fact that the time was fully come for the people of Israel to get out from under their bitter burdens and escape from Egypt. The time for bringing to pass

the first promise (what was that? look it up, if you do not remember) had now come, and we are to see how strangely God kept it.

VII.

GOD PREPARING TO FREE THE MAN, WITH THE PROMISE, FROM EGYPT.

GOD began to set His people free from the bad rule of Pharaoh by three little things. First, was a *tear* in a baby's eye, (*Read Exodus, chapter 2, verse 6, and see if that is not so*). Second, by the choice of that child, when he was grown to manhood. That child grew up in the house of the king of Egypt and became a man. He knew he was not an Egyptian, but one of the poor, despised people called Israelites. One day it came to his mind, I shall have to choose between living here in the king's palace, or going to live with my poor brethren. Which do you think he did? He chose to go, and live with his poor brethren. And why? Because they were the people of

God, and had in their keeping a great promise of God, (*Read Hebrews, chapter 11, verses 24 to 27 ; Psalm 84, verse 10*).

By a *tear*, by a *choice*, and by one more thing, by a *name*, God made ready to bring the people out of Egypt. I must tell you about that name. Moses was keeping a flock of sheep on the side of a great high hill. There was a Bush growing near where he was standing. All at once that Bush sprang into a flame and seemed as though it were burning up. But it was not burning up. Fire is the sign of God's presence. It was God in the Bush. And God spake to Moses, and told him he was the God of Abraham and of Isaac and of Jacob. "I have seen," said God, "the hard lot of my people. I have heard their cry, and now I am going to set them free. I send you, Moses, to tell them this good news and bring them forth."

"But," said Moses, "how can *I* do so great a work?"

"*I* will be with thee," answered the Lord.

But Moses said, "When I go to the

people and say to them, 'God has sent me to lead you back to Canaan, to the land promised to your fathers,' and they shall ask, Who sent you? what shall I say?"

"Tell them, the God of their fathers sent thee."

"What if they ask me to speak His name, what shall I say?"

"Say," answered God, "JEHOVAH hath sent thee."

Now, Jehovah is a very wonderful name. And what do you think is the meaning of it? It means, "I am, and I remember, and I am faithful, and I keep my promises, and I am going now to begin to carry out the promise I made to Abraham." All of that is contained in the name JEHOVAH.

But Moses answered, "What if they do not believe me? What if they say, JEHOVAH hath not sent thee?"

God replied to him, "I will give the three signs.

"What is that in thine hand?"

"A stick."

"Throw it on the ground and it will

become a serpent. Take the serpent by the tail and it will become a stick again.

“That is one sign.

“Let me see your hand. It is white and smooth. Put it into the bosom of your dress. Now take it out and look at it. It is scaly with leprosy. Thrust it back again, and take it out again. It is once more white and smooth. That is a second sign.

“Take some of the water of the river. Pour it out upon the land. It is now become blood. That is the third sign.

“Do these things before the people,” said the Lord, “and the people will believe you.”

But answered Moses once again, “I am slow of speech, I stutter, and the man who is to stand before the king and speak in behalf of the people ought to be one who can speak easily.”

And God answered him, “*I* will be with thy mouth.”

Thus God made this man ready and willing to be the one to lead His people out of Egypt back to Canaan.

And Moses, with this great name on

his lips, "JEHOVAH HATH SENT ME," and with these three signs, and with the promise of God that He would be with him and with his mouth, went back to his people in Egypt, and began to get them ready to break the chains of their slavery and go out of the land of bondage. You must read the whole story of Moses, (*Exodus, chapters 1 to 5*).

VIII.

THE MAN, WITH THE PROMISE, FREED FROM THE LAND OF EGYPT.

ALL things were now ready for a great event. Moses went in to Pharaoh and said :

“Let the people of Israel go out of your land.”

And Pharaoh said :

“I will not let them go.”

And then the Lord began to vex Pharaoh and his people with plagues, in order to make them willing to have the Israelites go out of their land. He sent upon them nine plagues, (*Read Exodus, chapters 8 to 11*).

Still the king was proud and stubborn, and would not let them go.

Then the Lord said to Moses, “I will send upon them one more plague, and then he will surely let you go.”

Now I must ask you to read with great care *chapters 11 and 12 of Exodus*. That last plague was to be the worst of all, for God was to smite dead the oldest son or daughter of every family in Egypt. How was He to do it? The angel of death was to fly over the whole land of Egypt in the night and enter every home, and smite dead the first-born of every family. But how could the angel of death tell in which houses the Egyptians lived and in which houses the Israelites?

You want to notice that in a very careful way. For now we see for the first time signs of how God was going to bring to pass the second promise. God made two promises to Abraham, you will remember. One was about land; the other about a man who was to bless the whole earth. And now God sets up a feast that was to be to the Israelites always a feast, observed every year, that was to prepare the people for the coming of that *promised MAN*, and help them to understand how he could be a blessing to the whole earth.

Take a *lamb*, kill it, sprinkle its blood

on the two sides of the door and over the door. And when the angel of death flies over the land of Egypt in the night, and sees the blood on the door of any house, he will know an Israelite family lives there, and he will pass over that house and not touch any of the people in it.

Then they were to eat the flesh of the lamb after it had been roasted, and at a certain hour all were to start and pass along the roads leading out of Egypt, on the way to Canaan.

Now this is a part of the Bible story of very great importance, for in this story of the lamb you get a hint of One who was to be called the LAMB OF GOD. Will you now take your Bibles and compare these texts of Scripture :

Exodus, chapter 12, verse 3, and John, chapter 1, verse 29.

Exodus, chapter 12, verse 5, and 1 Peter, chapter 1, verse 19.

Exodus, chapter 12, verses 7 and 13, and 1 Peter, chapter 2, verse 24.

Exodus, chapter 12, verse 8, and John, chapter 6, verses 54 and 56.

If you study these texts with care, you

will see that just as those Israelites were brought out of slavery by doing what Moses bade them do, killing the lamb, and sprinkling the blood on the door, eating the flesh of the lamb, and going out and marching on under the lead of Moses, so you and I, and all people, men and women, boys and girls, are brought out of the slavery of sin by doing as God bids us do, taking Christ as our Lamb, who was slain for us, believing Him, following Him wherever He goes.

On that night everything came to pass as the Lord had told Moses. The children of Israel fled out of Egypt, walked through the Red Sea on dry ground, (*Read Exodus, chapter 14*), passed by Marah, where the waters were bitter, (*Read Exodus, chapter 15, verses 22 to 27*), and Elim, where were palm trees and sweet waters. When they had no food, God gave them bread from Heaven. (*Read Exodus, chapter 16, verse 2 to the end*), and when water gave out He brought them water out of the rock, (*Read Exodus, chapter 17, verses 1 to 8*), and in three months' time they came to Mount Sinai,

in the rocky country of Sinai. Here they put up their tents and stayed one whole year. And Naason, the man of whom I told you in Chapter VI., the man with the promise, went out with the children of Israel that night as they fled out of Egypt, and encamped with them in the broad plain at the foot of Mount Sinai.

IX.

THE MAN, WITH THE PROMISE, AT MOUNT SINAI.

GOD never forgets. He made two promises to Abraham : one was about a land, and the other was about a Man who was to come and bless all the world. We are passing down through the story of the Bible to find out what God meant by those promises, and how and when He brought them to pass. The children of Israel are now on their way out of Egypt, and on their way to the land God had promised them. A strange service has also been set up, called a passover service, which seems to point out that the One who, when He comes, will bless all the families of the earth, is to die, and a drop of His blood sprinkled on the heart is to save and bless. Our wonder

grows as we float down the stream of the Bible story. What does God mean by all these things?

But what are these two millions of people to do after they get into the promised land? They must have laws to guide them; they must have a way of coming to God in worship; they must have the land divided up so that each one of the twelve tribes can have a part and be content.

It was to give commands in regard to these great matters that God had the people stay a whole year at the foot of Mount Sinai. He gave them—

First : THE MORAL LAW.

Second : THE CIVIL LAW.

Third : THE CEREMONIAL LAW.

First : The Moral Law, or the ten words, or the ten commandments, as it is sometimes called, first uttered in the hearing of the people, afterwards written by the finger of God on two tables of stone and given to Moses, and by him given to the people, and put for safe keeping in the Ark, (*Read Exodus, chapters 19 and 20*).

Second: 'The Civil Law, or rules to tell them what to do with slavery, and with all manner of crimes, and all manner of lighter wrongs, (*Read Exodus, chapters 21, 22, and 23, down to the 14th verse*). And this law of God was very just and kind, and good to everybody. If we had just these laws to-day we could be very happy under them, and very well cared for.

Third: The Ceremonial Law, or rules teaching them what feasts to hold, and what religious services to hold. There were to be three feasts each year. They were to make a tent, in which was to be kept the Ark, in which were the "TEN WORDS." God gave very special directions to Moses how to make the Ark and the tent, and all that belonged to it. He even showed him a picture of it as it was to be when it was done, and said to him, "Make it just like that in every particular," (*Read Exodus, chapters 25 to 31*). He also gave very special directions about the Sabbath day. God is more particular about the Sabbath day than any other command in the Decalogue, (*Read Exo-*

dus, chapter 16, verses 25 to 26, and Exodus, chapter 31, verses 13 to 18).

And when Moses came down from the mount, and told the people all these things, the people answered, "All the words which the Lord hath spoken will we do." And God gave them many blessed promises if they would only obey His words (*Read Exodus, chapter 15, verse 26 ; Exodus, chapter 19, verse 5 ; Leviticus, chapter 26, verses 3 to 14*). God wanted very much to have the people love and obey Him, so that He could bless them richly every day.

Naason, the man with the promise, saw all these things, heard all these things, and said, with the others, "All the words which the Lord hath spoken will we do."

X.

THE MAN, WHO HAS THE PROMISE, ON THE WAY TO GET HIS LAND.

FOR one year the people stayed at the base of Mount Sinai. When the year came to a close, they heard the order to strike tent and march on. They were now under strict rules. The twelve tribes were placed in regular order around the Ark, which was in the centre of the encampment. One morning, it was the twentieth day of the second month—the month of May—the cloud which had rested on the tent where the Ark was began to move forward. Then the two Priests took the two silver trumpets (*Read Numbers, chapter 10, verses 1 to 11*), and blew an alarm. Immediately there was a great stir in the camp, for the people then knew the time had come to march.

The tribe of Judah went first, the other tribes following in their order; some bearing the tent of the Ark, and others the Ark itself. Each morning when the cloud moved forward, Moses would say :

“ Rise up, Lord, let Thine enemies be scattered, and let them that hate Thee flee before Thee.”

And at night, when it rested, he would say :

“ Return, O Lord, unto the many thousands of Israel.”

Thus they went on from day to day for forty years. Not because the distance was so great between Egypt and the promised land, but because they had not yet learned to have full faith in God and did not obey God.

During those forty years all the people who came up out of Egypt died, except two. Naason, the man with the promise, died also, though he left a son behind him whose name was Salmon. At the end of the forty years they came out into a country called Moab, and pitched their tents in the plains around the foot of

a mountain called Nebo. Moses, who had been their leader up to this time, went up to the top of this mountain, and the Lord showed him the whole country, which He had promised to Abraham. Moses never came nearer to that land than that. He saw it, but did not enter it. He died on that mount and God buried him. Caleb and Joshua were the only two men who came out of Egypt who lived to enter the promised land, and to these two men great honors were to come.

After the death of Moses who would lead the people? God had been preparing a man to take the place of Moses and finish his work. That man was Joshua. God spake to him and said :

“Arise, and lead this people over Jordan.”

It was a great work for a young man to undertake. But, see how God encouraged him. Moses, before he died, had said to him :

“You are to be my successor. Be strong and of good courage.”

God said to him five times :

“Be strong and of good courage.”

The people came to him and said :

“Be strong and of good courage.”

And Joshua, thus cheered, stepped into Moses' place as leader and commander of the people.

The first work he had to do was to lead the people over the River Jordan, for they were now on the borders of the promised land, and all that lay between them and it was this River Jordan. That was enough, for at this time the river was full up to the very edge of the banks and running with very rapid current. You will need to read just here *Joshua, chapters 3 and 4*, and learn of the great passage of the Jordan. Salmon, the man with the promise, went over with the others, passed by the Ark, stationed in mid-stream, pitched his tent in the promised land, on the evening of the tenth day of April.

XI.

THE MAN WITH THE PROMISE GETS THE LAND.

JOSHUA and the people tarried at Gilgal three days, and then on the fifteenth day of the month, it being the time of the yearly feast, they kept the Passover, which brought before their minds in a very striking way how the Lord brought them out of Egypt. And to make it still more plain to them that they were under a new order of things, the manna (*Read Exodus, chapter 16, verse 2 to end*), which had been given them every morning for forty years (except on the Sabbath morning), ceased. They began to eat bread made out of the corn of the land. And from this time on they had to depend on their own efforts to get food and clothes and all other things they needed. When a child is in the home, the parent feeds and

clothes him, and gives him what he needs. But when he has grown to be a man, he goes out to work for himself and buys his own food and clothes. The people of Israel were now in the land God had promised them, and now it was their duty to plant seed, buy food, take cities, and do whatsoever the Lord commanded them.

One of the first cities that needed to be taken was Jericho. It lay right in the path leading into the interior of the country. It was a large city, with great, high, strong walls all around it, and a great number of people inside the walls. Joshua took that city, and in a way that no other city was ever taken before (*Read Joshua, chapter 6*). Is it not a wonderful story? But we are not so much interested in the fall of the city as we are in *one person*, who lived in that city, or rather on the walls of the city. This person was a woman, and she is connected with the story of the man who has the promise. His name is Salmon.

Let me tell you the story of this woman. Her name was Rahab, and she had a house on the top of the walls of the

city. Yes, the walls were wide enough to build a house on them. When it was told her that a great people were coming up out of Egypt, to whom God had promised two great things,—first, the land of Canaan; and second, a “man” who was to bless all mankind,—she believed it. She was a heathen woman, not a very good woman; but she believed the story, and she fully determined to cast in her lot with the people of God. So, when Jericho was destroyed, her house was saved and her life was saved. What became of her? She married Salmon, the man who had the promise. And what is very strange, this man and his wife, when Joshua came to divide up the land into parts, giving each tribe and family a part, became the owners of Bethlehem and the fields lying about. You want to remember this, for it has a connection with our story. The Red Cord runs through Bethlehem.

One city after another fell before the armies of the people of God, and more and more of the land promised to Abraham came into their possession. During

all the life of Joshua he was trying to drive out the people from the land that belonged to Abraham, and settle the people in it to whom God had promised it. But you say, why did he drive them out? *First*, because it was Abraham's land, and belonged to his children. God owns all the land, and He promised it to Abraham and his children. *Second*, because the people in the land would not accept the God of the Israelites to be their God. If all the people of Jericho had done what Rahab, the woman who lived on the walls, did,—accepted God, believed in the promises, and cast in their lot with God's people, their city would not have been destroyed. What is true of Jericho and its people is also true of all the cities that Joshua took, and of all their people. God has His way in this world, and if men put themselves against Him, they will be destroyed. And that is right and best; and no one need shed tears over those who try to resist God.

So things went on, and soon Joshua got possession of nearly all the land. Some very strong places, however, were

still in the possession of the people of the land. But he divided up the *whole* land among the twelve tribes. He set up many useful laws and customs, among which was one about cities of refuge (*Read Joshua, chapters 20 and 21*).

Joshua lived to be 110 years of age. Just before he died he called the people to him, and told them plainly what the Lord had done for them, and that now he was going to die. He urged them to serve God, and they said: "Yea, we will serve the Lord." And so this brave, good man died, and was buried in his own burial-ground. And all the time of Joshua, Salmon and his wife Rahab lived on their farm in Bethlehem. That was their family city.

XII.

THE MAN WITH THE PROMISE LIVING IN A TROUBLED TIME.

AFTER the death of Joshua the children of Israel had no leader. God meant to be their leader and king Himself, and to be to them all that Moses and Joshua had been. They were to go to Him through the High-Priest, and God would tell the High-Priest what ought to be done. Now comes a period in the history of this people which is known as the period of the Judges, so named because of the men whom God raised up here and there, whenever the people got into trouble. This period lasted quite three hundred years. It was a very disturbed time, because all the Canaanites were not driven out and because the people did not know fully how great a friend and helper their God was.

One thing you will notice as you read the book of Judges, which you must read

carefully, and that is, that the people turned away from God many times, and every time they turned away they got into trouble, and then they would turn again to God and He would help them. You find very often such words as these, "And the children of Israel did that which was evil in the sight of the Lord ; and the anger of the Lord was kindled against them, and He stirred up strong nations to come up against them." And then very soon after you find these words, "And when the children of Israel cried unto the Lord," the Lord raised them up some one to save them from their foes. At one time it was Othniel, of the tribe of Judah ; at another it was Ehud, a left-handed man ; after him was Shamgar, who smote six hundred Philistines with an ox-goad. Once a woman, named Deborah, was raised up to be their saviour. Then came the brave Gideon, and Samson, and others of whom you need to read. Samuel was one of the last of the Judges, and he was perhaps the best of all. After him came the Kings of Israel. But we are anxious to know, where all

this time was the promise, and where was the man next in line after Salmon? The line is not lost, as you shall see, and we can call the man who had the promise by name.

During all this time, a period of three hundred years, the man with the promise was living quietly on his farm in Bethlehem. First it was Salmon, next it was Boaz. In the Bible, between the book of Judges and the book of 1st Samuel, you find a short book, called the book of Ruth. It is a beautiful story of a good and loyal girl, who followed her mother-in-law out of the land of Moab into the land of Judea. She, like the woman Rahab, had decided to cast in her lot with the people of God.

You may have wondered sometimes why this book of Ruth was in the Bible at all. It is there for the same reason that the story of the house on the walls of Jericho is in the Bible. Both are connected with the story of the man with the promise. This story brings out the fact that the line of descent from Abraham had never been broken; that the

Red Cord had never been broken, that the promise of God to Abraham, though a long, long time on the way, had not been forgotten.

You remember that God gave the promise to Abraham of the land of Canaan. You see, his descendants now actually in possession of that land, or the greater part of it. They are going to have the whole of it in good time. There was another promise, which I hope you have not forgotten ; that in thy seed (seed means descendants) shall all the nations of the earth be blessed. That was a wonderful, glorious promise. We surely want to know what it means. What son of Abraham was so to bless all the earth? What is to be His name? We are very eager to find out about this Man. Abraham, and then Isaac, and then Jacob, and then Judah, and then Pharez, and then Hezron, and then Ram in Egypt, and then Aminadab, who also died in Egypt ; then Naason, a great man in his day, a prince of the tribe of Judah, and a great help to Moses and Aaron when the Israelites were in Egypt

(but he was not the man); then Salmon his son, who married Rahab, the woman who lived on the walls of Jericho; and then his son Boaz, a quiet man, who was living on his farm in Bethlehem, when Naomi, and Ruth, her daughter-in-law, came back from the land of Moab. These are the men, one after another, who carried on the promise, but none of these was the Man who was to bless all the families of the earth.

Now turn and read the book of Ruth. It is a poem, a story so sweet and pure that it reminds you of clear spring-water gushing out of the rocks, or some sweet flower growing by the wayside. Boaz married this Ruth. That is the reason her story is told in the Bible. They had a son whose name was Obed. He stayed also on the farm in Bethlehem. He had a son whose name was Jesse. He also lived on that same farm, whose fields lay around the little village of Bethlehem, the family village. Jesse had eight sons; the oldest one was Eliab, and the youngest of them was named David, spoken of so often in the Bible as David, son of Jesse.

XIII.

THE MAN WITH THE PROMISE MADE A KING.

THE Red Cord of promise, which has long been running, as it were, under ground in the dark, in very humble places, lifting at times into the light, as in the case of Naason, and then dipping down again, now comes out into high and bright places, into thrones and palaces, and the "man with the promise" from this time forth, for many hundred years, is clad in Royal garments.

As the period, called the period of the Judges, closed, there was one grand, good man, whose name was Samuel, the last of the Judges. His story is told in the *first and second books of Samuel*. It is one of the most interesting in the Old Testament. It was during his time of service that the children of Israel desired a King to reign over them, that they might be

like the Nations around them. God is your King, said Samuel. We want a King whom we can see, they answered, who will have armies, and servants, and palaces, and royal garments.

God has never forsaken you, Samuel said. He never will forsake you. When you have been in trouble and have cried unto Him, He always has come to your help. You need no other King. But still the people cried to have a king.

Samuel again said to them, If you have a king he will take your sons for soldiers, your daughters for servants, and your fields and farms he will give to his followers. He will heavily tax all your land, and the grain and fruit that grows on your farms, and you will get into great difficulty, and what will you do then?

But the people would have a king, and so Samuel gave them Saul, the son of Kish, to be their king. And when Saul stood up among the people, tall, strong, young, and brave, the people were greatly pleased, and they shouted, God save the king.

And, Samuel said, notwithstanding you

have chosen to have a man for your king rather than God, nevertheless if ye will fear the Lord and serve Him, then the Lord will bless you and your king; but if ye do wickedly ye shall be consumed, both ye and your king.

Saul, the new king, meant well at first, and began well, and his first acts drew around him all the people; but after a while he forgot God and did things that were wrong, and he got into great trouble, and finally God decided to take his kingdom away from him and put another man in his place.

Forty years was Saul king over Israel, and if he had served God, his son Jonathan would have succeeded him. But that was not to be. Meanwhile, God was preparing a man to take his place. And who do you think it was? It was David, the son of Jesse, the son of Obed, the son of Boaz and Ruth.

XIV.

THE "MAN WITH THE PROMISE" ON THE THRONE.

JESSE, the father of David, had eight sons, and the eldest born was named Eliab, and the eldest born was usually the heir to the promise. But not always. God reserves the right, while keeping to the promise, "that one of the descendants of Abraham shall bless all the earth," of changing the line from the first-born to some other one of the family. In this case He passed by the first-born and chose the youngest of the sons of Jesse, named David.

David was a fine, brave, true man, one of the greatest men that ever lived, and you need to read the stories of his bravery and strength (*Read First Samuel, chapter 17*). Also the story of his being anointed by Samuel to be king. That is very interesting (*Read First Samuel, chapter 16*).

Saul, who was on the throne at this time, became very jealous of David, and sought to take his life ; but David acted toward him with great kindness and patience (*Read First Samuel, chapters 21 to 26*).

Saul at last died, and David was made king over all Israel. He conquered all who came against him. He brought up the ark of God to Jerusalem, which became the capital city of the nation. He began to make ready for the building of a great temple to the Lord. With one or two exceptions, he followed the Lord, and served Him with his whole heart. He was a great captain, a great king, a great poet, a great man, a true believer in God. At the end of his reign, the people of Israel had possession of the whole land that God had promised to Abraham, His servant, that night under the stars nearly nine hundred years before.

One promise is thus fulfilled. And if one promise is fulfilled, then we have good reason to believe that the other promise made at the same time will also be fulfilled. Let us have hope. Let us keep the Red Cord in our fingers and

follow along and we will come to the Man who is to bless all the families of the earth.

It will not be so difficult now to keep on the track of the "man with the promise." For the next five hundred years we step from throne to throne, for all of David's descendants were kings up to the time when they were carried away captives into a strange land. David reigned forty years and died at last, leaving his throne and kingdom and "promise" to his son, Solomon.

David had many children, but the Lord did not choose his first-born as the man to carry down the promise, but He chose Solomon, his youngest son. No young man ever started with a better opportunity to be great, and good, and useful, than Solomon. He was wise and good at the first (*Read the account of his wise choice in First Kings, chapter 3, verses 6 to 16*). Was not that a wise choice? He became very powerful and very rich (*Read First Kings, chapter 4, verses 21 to end*). The kingdom of Israel was never so splendid and powerful as under Solo-

mon. He used to ride out every day with six beautiful white horses drawing his chariot and with a great troop of men on horseback following him. He built a great many palaces and great water-works, and many other things he did in his power and wealth. He was a poet like his father. He spake many Proverbs, that is, short, wise sayings, in which there is a great deal of common sense. But the greatest thing of all that he did, was to build a temple to God, a house of worship, a poem in stone. Seven years he was building it, and at last it was finished and given over to God by prayer and sacrifice. The Lord accepted it, and He came down and filled the temple with a cloud of glory so bright, that the Priests and people had to go out of the house (*Read an account of the dedication of the temple in First Kings, chapter 8*).

The Lord appeared to Solomon a second time, after he had finished building the temple, and said to him : If you serve me faithfully, I will establish your throne forever ; but if you fail to serve me, great trouble will come upon you.

So Solomon was blessed and warned. Now, what did Solomon do? He forgot God. He was so rich and so great, that he thought it was not necessary to lean entirely upon God. He began to do evil things. He began to have other temples in his kingdom than the temple to the true God. He was seen going into those temples. God was so displeased with him that He came to him and said: I will take the kingdom away from thee, but not in thy day, but in thy son's day. Solomon reigned forty years, and died.

And now we come to a strange event in the history of this people. We come to a point where the road separates into two,—one going one way, and the other going another way. Down which road does the Red Cord lead?

Solomon had only one son that we know anything about, and his name was Rehoboam. Soon after his father's death, this young man and the people of Israel came together at an old town, called Shechem, to make Rehoboam king. The people felt very much dissatisfied with Solomon's reign, although it was so

splendid, and they fully determined to make Rehoboam promise to lighten their burdens and lessen their taxes. But Rehoboam was a foolish, proud man, and instead of giving any such promise, he threatened to make their burdens still heavier. At that, the people cried out, "What portion have we in David; to your tents, O Israel." Immediately ten tribes broke away from Rehoboam and set up a kingdom for themselves, and called it the "Kingdom of Israel," and made a young man, named Jeroboam, king over them. So the kingdom of Israel that began with King Saul and had lasted about one hundred and twenty years, broke into two parts; one was called the kingdom of Israel, under Jeroboam as king, and the other called the kingdom of Judah, with Rehoboam as king. Which of these two men had the "promise"? Rehoboam, for he was the son of David, and God had promised David that his throne should be continued forever, and besides, David was in the line of descent from Abraham, to whom God made the first promise.

These two kingdoms never came together again, though they shook hands once or twice in the course of their after history. Jeroboam, the king of Israel, led the people to forsake the worship of God at Jerusalem, according to the way the Lord desired to be worshipped, and he is spoken of in the Bible, some thirty times, as "the man that made Israel to sin."

The kingdom of Israel continued two hundred and fifty years. It had nineteen kings, and all of them were bad. At the end of that time the ten tribes, or the people of Israel, were carried away into a foreign land, and were never more heard of. No one knows what became of them.

XV.

THE MAN WITH THE PROMISE CARRIED INTO CAPTIVITY.

THE man with the promise was not with the people who went off with Jeroboam and were lost. We do not try to trace their history, because the man who is to bless all the earth will never arise from among them, and he is the man we want to find.

Abraham had two sons, as you will remember, Isaac and Ishmael; but God said Isaac was the one to have the promise, and Ishmael disappears. We follow on after Isaac. The Red Cord runs through his fingers. Isaac had two sons, Esau and Jacob; but God said Jacob was the one to have the promise, and Esau disappears. We follow on after Jacob. The Red Cord runs through his fingers. Jacob had twelve sons, but God said Judah was the one to have the prom-

ise. We follow on after Judah. The Red Cord is in his hands. The twelve boys became twelve tribes, but they broke apart, and ten went with Jeroboam and two with Rehoboam, Judah and Benjamin; but the ten tribes are lost. We follow on after Rehoboam as the man through whose fingers runs the Red Cord. We are going to follow it to the end. We want to see and know the Man who is to bless all the earth.

The kingdom of Judah lasted four hundred years after the separation. It had twenty kings.

Rehoboam did evil in the sight of the Lord, because he prepared not his heart to seek the Lord. He reigned seventeen years.

Abijah, his son, a bad king, who walked in the sins of his father, reigned thirty-seven years.

Asa, his son, reigned forty years, a good king; he did that which was right in the sight of the Lord.

Jehosaphat, his son, reigned twenty-five years, a good king; he did that which was right in the sight of the Lord,

Jehoram, his son, reigned eight years, a bad king ; he did evil in the sight of the Lord.

Ahaziah, his son, reigned one year, a bad king.

Jehoash, his son, reigned forty years, a good king ; he did that which was right in the sight of the Lord.

Amaziah, his son, reigned twenty-nine years, a good king ; he did that which was right in the sight of the Lord.

Uzziah, his son, reigned fifty-two years, a good king ; he did that which was right in the sight of the Lord.

Jotham, his son, reigned sixteen years, a good king ; he did according to all his father Uzziah had done.

Ahaz, his son, reigned sixteen years, a bad king ; he did not that which was right in the sight of the Lord.

Hezekiah, his son, reigned twenty-nine years, a good king ; he did that which was right in the sight of the Lord, according to all his father David did.

Manasseh, his son, reigned fifty-five years, a bad king ; he did that which was evil in the sight of the Lord, was pun-

ished and repented, and tried to do right toward the end of his life.

Amon, his son, reigned two years, a bad king ; he did evil in the sight of the Lord.

Josiah, his son, reigned thirty-one years, a good king ; he did that which was right in the sight of the Lord.

Jehoahaz, his son, reigned three months, a bad king, and was carried away captive into Egypt.

He had a brother, named Jehoiakim, who became king, and he reigned eleven years, a bad king ; he did that which was evil in the sight of the Lord.

Jehoiachin, his son, reigned only three months, a bad king ; he did evil in the sight of the Lord, and was carried away captive to Babylon, a country far east of Judah, and a large part of the people of Judah were carried away with him. We follow on after this man, for the Red Cord is in his hands. He is the far-off son of David. On him rests our hope of finding the man who is to bless all the world.

Jehoiachin was kept in captivity thirty-

seven years. After that he was given his liberty to travel about, but not to return to Jerusalem.

He had a son, or as some think an adopted son, whose name was Salathiel. If Salathiel was his own son, then the promise given to David that his throne would last forever is true. If Salathiel was an adopted son, it is not so easy to see how the promise was kept. But suppose I show you that Salathiel was a far-off son of David—a sort of cousin of Jehoiachin. This we can show. David had a son Solomon, and also a son Nathan. They were brothers. Solomon's family ends in Jehoiachin. But Nathan's family has a child living at the time, named Salathiel. He is a true child of David. He is a true heir to the throne of Jehoiachin if the king should die childless. In that case he would slip the Red Cord into the hands of Salathiel, and the promise of God to Abraham and to David would not be broken, would not run out, and we would follow after, though we have to walk very carefully. Salathiel was surely the man with the promise.

He had a son named Zerubbabel, a great and able man, a prince of the tribe of Judah. He lived in Babylon a part of the time until a great event happened, which swings the Red Cord back from Babylon to Jerusalem.

These years, from the time when Jehoiachin was taken captive into Babylon until the time when Zerubbabel is mentioned, is the terrible seventy years of captivity spoken of so often by the Prophets. It extended from 605 before Christ to 536 before Christ, and in this time we find the history of Daniel, that beloved man of God, as told in the book of Daniel. The wonderful story of the three young men who were cast into a furnace of fire because they would not bow down and worship an image of the king, occurs at this time (*Read the book of Daniel*).

Ezekiel, also, lived during this time, and wrote a greater part of the prophecies in his book. A number of the Psalms found in the book of Psalms were written during this period,—10th, 12th, 14th, 15th, 25th, 28th, 36th, 37th,

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49th, 50th, 53d, 67th, 69th, 77th, 80th, etc., etc. Read these, and think of them as written when the Jews were far away from their native land.

XVI.

THE MAN WITH THE PROMISE RETURNED FROM CAPTIVITY.

WHILE the children of Judah were in Babylon, though some of them grew to be rich and some of them to be great, they all were more or less sad because they were far away from their native land, and from the place where they were told to worship God. They used to come together and sing the songs they used to sing in the old home and in the temple. And one of their number composed a psalm which is the saddest of all the Psalms, and they used to sing it very often in that far-away country. It is *Psalms* 137. *Read it*, and see if you do not think it very sad.

Some of the people were very glad then, when Cyrus, the great king of Persia, sent out word, that all the Jews

who wanted to return to Jerusalem could do so. Cyrus not only gave them leave to return to their old home, but gave them money to take them there. He also gave back to them the gold and silver vessels that were used in the worship of God in the Temple (*Read a full account of this in Ezra, chapter 1*). This was in the year 536 before Christ.

Zerubbabel, the prince, the man with the promise, was among the first to rise up and obey the command of Cyrus and go back to Jerusalem. They found affairs in their old home in a very bad state. The people were very poor. The walls of the city were heaps of rubbish. The Temple was in ruins. But with great zeal and spirit the people went to work, under the direction of their prince, Zerubbabel, and in a little time they were able to build an Altar to the Lord, and offer sacrifices, as it is written in the law of Moses. They kept the Feast of the Tabernacles and offered the daily sacrifice; that is, they *returned* to the Lord and to His service. And at the end of two years they began to build again the

Temple, which had been thrown down, that they might have a place where they could worship the God of their fathers and keep the Day of Atonement, the most sacred day in all the Jewish year (*Read Ezra, chapter 3, verse 8 to the end*).

How long do you think they were in building this Temple? Solomon was eight years in building the first Temple, but he had everything made ready to his hand. Zerubbabel was seventeen years building the second Temple on the ruins of the old, but he had nothing but piles of rubbish to build with, and, besides, the people living round about Jerusalem hindered him and opposed him all they could. They did not want Jerusalem to become again a city with great walls around it. But at last the Temple was finished, and it was dedicated with great ceremony, great joy, and tears. Why did they weep, do you suppose? (*Read Ezra, chapter 6, verse 14 to the end*).

The people were still very poor and suffered a great deal from their enemies round about. Nehemiah, one of the Jews, was at this time in the far-off

country of Persia, in the palace of the King Artaxerxes at Shushan. He heard how poor the people were at his old home, and how they were trying to build up the walls of the city again, and that they were hindered in every way by enemies, and this troubled him greatly. He prayed about it and wept before God about it, and went around with such a sad face that the king took notice of it and asked about it. Nehemiah told the king his trouble, and asked leave to go and help his brethren at Jerusalem. The king gave him leave, and he went.

Shortly after he got there he arose one night, in the middle of the night, mounted a horse, called three or four men to go with him, and then rode all around the city. Then said Nehemiah: What we want to do is to build up these walls, and we can never have peace and safety until we do. So he stirred up the rulers and filled all the people with enthusiasm, and they all went to work, and in a little over a year's time they had the walls built all around the city, the city gates hung, and the people were able to

defend themselves against their enemies. After this the Jews became prosperous and powerful, but never again as prosperous and powerful as they were in the times of David and Solomon. Nehemiah died about the year 405 before Christ. From this time the Red Cord we are tracing is almost lost; it runs on in obscurity and darkness, but let us still follow on, holding it in our fingers until it emerges at last into a brilliant ending, and we see the Man promised of God to Abraham so many hundred years ago.

Zerubbabel had two sons, Abiud and Rhesa. Which of these boys had the promise? We do not know, and so we are going to watch closely both of them; see where they go, and what children they have, for we are determined to see what God meant by the promise: "In your seed shall all the nations of the earth be blessed." It looks rather dark just here. The Jews beaten, poor, without a king, without a Prince that dare proclaim himself, and yet there was the promise,—“in thy seed shall all the nations of the earth be blessed,” and no

one has yet come into view who at all fulfils the promise.

We trace down the children of Abiud, the first of the sons of Zerubbabel, for nine generations, until we come to the name of Joseph, who lived in Nazareth, a little town of Galilee.

We trace down the children of Rhesa, the second of the boys of Zerubbabel, through seventeen generations, until we come to the name of Heli, and he was the father of a young woman named Mary. She also lived in the little town of Nazareth, and, strange to say, was betrothed to this man Joseph, and in time they were married. So both Joseph and Mary were the far-off children of David, who was a far-off child of Abraham. And when Joseph and Mary were married, the two lines of descent from Zerubbabel came together. I want you to notice this very carefully, because it proves that God keeps all the promises He makes to His children.

XVII.

THE MAN SO LONG PROMISED IS BORN.

IT was now about the time when good men and students of the Scripture expected the promise which God gave to Abraham should come to pass, for Daniel, when he was a captive in Babylon, had said in about 490 years from the time when King Cyrus gave permission to the Jews in Babylon to go back to Jerusalem, the long promised One should appear. Now, note how God twists together all the strands of this wonderful story.

At the end of the 490 years, there was an Emperor of Rome named Cæsar Augustus. He sent out word that a census, or count, should be taken of his whole kingdom, for he wanted to know how many people he ruled over. The Roman method of taking the census, was to have a man go around from house to house,

and ask who lived there and how many were in the family. The Jewish method of taking the census was, to have the people go up to their family or tribal cities, and there answer to their names.

Now the family city of the descendants of David was Bethlehem. You will remember that when Joshua divided the land into parts, Salmon and Rahab, the woman whose house was on the wall, were given Bethlehem and the fields lying about it. You will remember also that Boaz, their son, lived there on that farm, and so did Obed his son, and so did Jesse his son, and Jesse was the father of David. The family city then for David's descendants was Bethlehem. At any time in all that long period of one thousand years from David's time to Joseph's time, had there been a call for the children or descendants of David to come to their family city, they would have started immediately for Bethlehem.

When Cæsar Augustus, the emperor, wanted to find out how many people there were in all his kingdom he said, Let all the Jews gather at their several family

cities and answer to their names. This is why all the descendants of David had to go to Bethlehem at that time. Were there any descendants of David living at this time? Yes; Joseph and Mary, as we have seen by carefully tracing down the line from father to son. But they were both living at Nazareth, in Galilee. In order to give in their names as the children of David and rightful heirs to the throne and crown of David, and what is of far more importance, heirs to the promise given to Abraham and to David, they had to leave Nazareth and had to go to Bethlehem, the old family city and homestead. Both Joseph and Mary went, for they were both heirs of David and of the promise.

So these two travelled on from Nazareth toward Bethlehem. They arrived there late in the afternoon, and found the inns crowded with people, and they had to take what shelter they could find. They found a place in the great courtyard of the inn, with the cattle and drivers and a great crowd of guests. That very night a Babe was born, and Mary

was His mother, and they wrapped the Child in swaddling-clothes and laid Him in a manger, out of which the cattle ate the hay.

Soon after the Child was born there was a great confusion among the people gathered inside the court of the inn, for some Shepherds had come to the door and desired to be let in. When asked what they wanted, they inquired if a little baby had been born there that night. Yes, some one said ; but how did you learn of it? Then the Shepherds went on to tell a wonderful story. They were in the fields, they said, watching their flocks by night. They were seated on the ground, talking with one another, when suddenly a bright light shone all about them. It was not moonlight, nor starlight, nor sunlight come back again ; but a strange, soft, bright light, different from any light they had ever seen. And then, right before them, appeared an Angel, with folded wings and radiant face. His first words were, "Fear not," for they were full of fear. Then the Angel said : "I bring you good tid-

ings of great joy, which shall be to all people. Unto you is born this day, in the city of David, a Saviour, which is Christ the Lord." How shall we know this babe, they asked; there may be many babes born to-night in Bethlehem? You will find Him wrapped in swaddling-clothes, lying in a manger, he answered. And just then there was a sound like the rush of many, many wings, and they heard most sweet and wonderful music; it was a chorus of many voices, and they sang as if their hearts were bursting with gladness, "Glory to God in the highest, peace on earth and good-will to men."

We waited, the Shepherds said, until the song died away in the far heavens, and the glory-light faded away; and as soon as we could see the way, for our eyes were almost blinded by the light, we came to Bethlehem, for this is David's city, and we have come to this inn to inquire.

Yes, the Babe is here, the porter said, and he let them in, and they went where the Child was, wondering, fearing, telling the story over and over again, prais-

ing God; and there, over there to the right, as they entered under the shelter of that roof, a little Babe was lying in the manger, and Mary, His mother, sitting by the side of it, and Joseph standing silently by.

Joseph and Mary waited in Bethlehem eight days, and then they gave the Child a name. They called Him Jesus. Why? Because an Angel had told Mary to call the name of the Child Jesus—that is, Saviour—for he said: “*He shall save His people from their sins.*” After a month’s time they took the Child up to the Temple to offer Him to the Lord. That was according to Jewish law. They took with them for an offering a pair of turtle-doves and two young pigeons. The law was to bring a lamb of a year old and a pigeon. But if people were too poor to bring a lamb, then they were to bring two turtle-doves and two pigeons. Joseph and Mary were too poor to bring a lamb, and so they brought two turtle-doves and two pigeons.

When they brought the Child into the Temple, another wonderful thing occur-

red. There was an aged, gray-headed man, named Simeon, in the Temple when they came in. He was a very holy man, and he was expecting that just about that time the Messiah—that is, the Sent One—should be born: the One that God had promised to Abraham should be sent to bless all nations. Why was he expecting Him? Because of two things: One was, he had read many times all the prophecies about the “Coming One,” and especially the prophecy of Daniel about the 490 years; and the other was, the Lord had revealed to him he should not die before he had seen the Lord’s Christ—another name for the “Promised One.” He came right forward as Joseph and Mary came into the Temple with the Child, and took the Child out of Mary’s arms and lifted up his eyes and blessed God, saying: “Now let Thy servant depart in peace, for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people—a light to lighten the Gentiles and the glory of Thy people Israel.”

Joseph and Mary were filled with won-

der at these things, remembering all the other strange things connected with this Child. Just then there came in by another door an aged woman, over eighty-four years of age, who lived about the Temple, and who was known for her piety and her goodness. And when she saw the Babe, she gave thanks to God and spake of the redemption of Israel, and ever after that, until she died, she used to tell to all comers to the Temple of that gracious Boy.

Joseph and Mary returned to Bethlehem, after their visit to the Temple, but only to be met with still greater marvels. That same night, or soon after, there came to the door of the house where they were staying, three men on camels. They got down off their camels and came into the house, and when they saw Mary and the young Child in her lap, they threw themselves down on their faces on the floor and worshipped Him. Then they opened the treasure-bags they had brought with them, and offered gifts of gold, frankincense, and myrrh. When they were asked how and why they came

there, they had a story more wonderful than that of the shepherds to tell. They lived, they said, in Arabia, a country far to the south and east. One night they were up in their star-towers, watching the stars, when they saw a new star, large and bright, low down in the sky, that seemed to move and beckon them to follow. They at once mounted their camels and followed on. They would rest in the daytime, and in the night the star would appear again, and they would follow on. This they had done for nearly six months, travelling every night after the star. At length they came to Jerusalem and went immediately to Herod, and asked where the King of the Jews was born, for they had come to worship Him.

Herod was alarmed at this, for he thought himself to be king of the Jews, and he was anxious to know more about this Child, but for no good purpose. He therefore called the wise men, and all the men who could read and understand the prophecies concerning the "coming One," and asked them where Christ, or

Messiah, or the "coming One," was to be born. They told him in Bethlehem, for a certain prophecy had said He was to be born in Bethlehem. So the strangers went out from the presence of Herod, and that very night the star appeared again and moved on before them. They followed it, wondering and silent. And behold, the star stood still over a certain house in Bethlehem. The strangers went in, and there indeed was a little Child. They felt that this Child was King of the Jews, and so they fell down and worshipped Him.

Seed of Abraham, son of David, born in Bethlehem, announced by the shepherds, recognized by Simeon, greeted by Anna as the Lord's Christ, worshipped by the three men from the far East as King of the Jews, we have found the One whom we have been searching for this long time—"the One in whom all the nations of the earth are to be blessed." The second part of the promise God gave to Abraham that night under the stars, over 2,000 years ago, is fulfilled. "The desire of all nations is come."

XVIII.

THIS IS INDEED THE PROMISED ONE.

THE Lord God, in order that there might be no mistake in regard to this Promised One, raised up from time to time, and one after another, many men whom He called prophets, to encourage the people, to keep alive their faith and to speak about the "Coming One." And every now and then, in some time of darkness or trial, one of these men would rise up among the people and say: He is coming, He is coming. I see the signs of His coming! And then the prophet would go on to tell something about Him which would make it more easy to know when He would appear, where He would appear, and how He would appear. If we gather together all these sayings of all these men, prophets as they were called, we shall have

what is found in no other book in the wide world—the story of a man's life before he is born. Yes, the life story of the Promised One is told in very great detail in the prophets, and we can read it there, and then we can compare it with the story of the Promised One *after* He was born; and if they agree, it will be sure proof that that Baby born in a manger was the One seed promised to Abraham that night under the stars.

Let us put together some of these prophecies and compare them with the incidents connected with the birth of that Baby, and see how wonderfully they agree.

God himself said to Adam and Eve, just after their sin in the Garden of Eden (*Read Genesis, chapter 3, verse 15*): “The seed of the woman shall bruise the serpent's head.” That is the very first thing said about the “One to come.” It is a large promise. What does it mean? Seed, you know, means descendant. Seed of woman means, one born of a woman some day in the far future. Serpent means Satan, because he took the form

of a serpent when he tempted Eve. And the whole sentence means, that a Child should be born some day who should crush into the earth with His power Satan and all evil works (*Read Hebrews, chapter 2, verse 14*). “That through death he might destroy *him* that hath the power of death—that is, the Devil” (*Read also First John, chapter 3, verse 8*). For this purpose the Son of God was manifested that He might destroy the works of the Devil. Christ is the fulfilment of that large promise made to Adam and Eve in the garden.

Again, after the flood, God inspired Noah to say: “The coming One shall arise out of the children of Shem.” Noah had three sons, you will remember,—Shem, Ham, and Japhet. God said, Do not look for the coming One in Africa from the sons of Ham, nor in Europe from the sons of Japhet, but in Asia from the sons of Shem. And that Baby, named Jesus, was born in Asia, and from the descendants of Shem.

Another prophecy. When God chose Abraham, one of the descendants of

Shem, to be His servant, He said to Him (*Read Genesis, chapter 12, verse 3*): “In thy seed shall all the nations of the earth be blessed.” (*Now read Matthew, first chapter and first verse*): Jesus Christ was *the son of Abraham*.

Another one. When Jacob comes to die, he lifts up his voice and says to his twelve sons: “The coming One shall be of Judah.” Here are his very words: “The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come” (*Read Genesis, chapter 49, verse 10; Hebrews, chapter 7, verse 14*). What do you find here? “It is evident that our Lord sprang out of Judah.” Yes, Christ was born of the tribe of Judah, and what is very wonderful, born just before the time when the city of Jerusalem was destroyed by the Romans, and the Jews were scattered abroad everywhere. They never came together again as a Nation after that calamity.

I want you to notice how God is narrowing down the field of vision, and is directing your gaze toward one spot.

You are not to keep looking all about for signs of the appearance of the coming One, but keep looking in one direction toward the little town of *Bethlehem*, in the land of Judah.

The coming One was to be born of the human family, and Christ was son of Mary. Then of the three sons of Noah, He was to be born of the sons of Shem, and Christ was born of the sons of Shem. Then, of all the families of Shem, He was to be born of the family of Abraham. Jesus was born of the family of Abraham.

Then, of all the families of Abraham, He was to be born of the house of David, for Isaiah says (*chapter xi., verse 1*):

There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots." This simply means the "coming One" shall be of David's family. And Jesus was born of David's family (*Read Matthew, chapter 1, verse 1*). "Jesus was the son of David."

Micah the Prophet says: "The coming One shall be born in Bethlehem" (*Read Micah, chapter 5, verse 2*). And Jesus was

born in Bethlehem (*Read John, chapter 7, verse 42*). So, stand where you will and let your eyesight be guided by these old prophecies, and it will fall upon that little Babe, born in that manger of that inn, in the town of Bethlehem, on that night, when the Shepherds came to the door inquiring: Has there been a little Babe born this night? And the Child's name was *Jesus*.

XIX.

A DESCRIPTION OF THE MAN WITH THE PROMISE AS GIVEN BY PROPHETS BEFORE HE WAS BORN.

THESE old prophecies not only point out where and when and how “the coming One” was to be born, who was to bless all the families of the earth, but they also speak in the most beautiful language about His person and character and works.

You would expect that the One who was to bless all the people in the world would be very good and strong and holy, and the best of all who had ever been born, and the words of the prophets excite your thoughts still more. Let me repeat some of their sayings in regard to this Jesus.

Haggai says, in *chapter 2, verse 7*: “He is the desire of all nations”—that is, there

is One person that everybody wants to see and wants to know and wants to love, and that person is the coming One, is Jesus. He is to be so good in Himself; He is going to do a work that everybody wants done, and is going to give everybody a gift that no one else but He has to give. And every one will be more than glad to have Him come. And all this is true of Jesus.

Isaiah says of Him, in *chapter xi, verse 2*: "The Spirit of the Lord will rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and fear of the Lord; and righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins"—that is, God will be with Him and in Him. He will be very wise. He will know all things: the thoughts of God, the heart of man, and all secret things. He will have all power to do as He pleases. He can command the winds and the stars and legions of angels. He will be very just and good and holy. He will never do a wrong thing. All this is true of Jesus.

Isaiah again tells us, in *chapter 61, verse 1*, what He will do when He comes. "The Spirit of the Lord is upon me, because the Lord hath anointed me to preach good tidings unto the meek. He hath sent me to bind up the broken-hearted, to proclaim liberty to the captive, and opening of the prison to them that are bound," etc.—that is, He is to be a preacher going everywhere, or sending everywhere, into the homes where there is trouble and sorrow, and into prisons, into all dark places of the earth and saying: "I have good news for you, I have good news for you." All this is true of Jesus.

Isaiah tells again, in *chapter 35, verse 5*, of the great works He shall do. "The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; then shall the lame man leap as a hart, and the tongue of the dumb shall sing; for in the wilderness shall waters break out, and streams in the desert."

In *chapter 42, verse 16*, we are told that He will bring the blind by a way they know not. "I will make the darkness

light before them, and crooked things straight." He is to go about doing good to everybody. All this is true of Jesus.

He is to be a Shepherd to all the world. Just as a shepherd watches over and cares for his sheep, so this One is to watch with tender care over His people. He is to carry the little ones in His bosom ; He is to watch over and help those who are burdened ; He is to lead them by the side of still waters and in green pastures ; He is to give His life for the sake of the sheep (*Read Ezekiel, chapter 34, verse 23*).

He is to be like a great tree, spreading wide His branches over the whole earth, giving a grateful shade from the fierce heat of the sun, and supplying food to the hungry (*Read Ezekiel, chapter 17, verses 22 to 24*).

He is to be like a fountain of clear, pure water, gushing out of the rocks, where you can not only quench your thirst, but wash away all your stain and soil (*Read Zechariah, chapter 13, verse 1*).

He is to be like a light carried into a

dark place (*Read Isaiah, chapter 42, verses 6 and 7*).

He is to be a King and sit upon a throne, and of His government there is to be no end (*Read Isaiah, chapter 9, verse 7*).

Sometimes He is called "the Star," "the morning star," "the bright and morning star."

Sometimes He is called "the sun," "sun of righteousness with healing in his beams," rising and shining on this world of sin and darkness to bless and heal.

Sometimes He is called "the light," "the true light," "the great light," "the light of the Gentiles," "the light of men," "the light of the world."

Sometimes He is called "water," "the water of life," of which, if you drink, you shall never thirst again.

Sometimes He is called "bread," "true bread," "bread from Heaven," "bread of life."

Sometimes He is called "a rose," "rose of Sharon," "lily of the valley."

Sometimes He is called "a refuge," "a rock," "a tower," "a high tower," "a shadow from the heat."

Sometimes He is called "a captain," "a leader," "a commander," "a ruler," "a governor," "an ensign for the people," the chiefest among ten thousand, and the one altogether lovely.

He is a prince, a prince of peace, prince of life, He that filleth all in all.

He is a crown of glory, a diadem of beauty, a friend that sticketh closer than a brother.

And highest of all is the name given Him in Isaiah, *chapter 9, verse 6*.

The Bible uses all manner of titles and names for that Baby, born in the manger of that inn, on that night when the Shepherds came inquiring, Has there a babe been born here this night?

XX.

PICTURES AND OBJECT-LESSONS.

YOU have seen a shadow-picture, have you not? A common piece of paper, with holes cut in it here and there, when hung up at a little distance from the wall, will cast a shadow on the wall of a human face, or of an animal, or of a house, or whatever the artist desires. I went into a room the other day and saw such a piece of paper so hung, and it did not look like anything I ever saw; but when I came to look upon the shadow-picture cast upon the wall, it was a picture of the face of Jesus.

Now there are some things in the Old Testament Scripture which, when you first look upon them, you do not understand at all; but when the light streams through them, and you see their shadow-picture, you behold the face of Jesus.

If you will read Exodus, *chapter* 12, you will see that when Moses was about to lead the people of Israel out of the land of Egypt, he told them to take a lamb of a year old without any blemish upon it, and keep it four days. Then on the fourteenth day of the month they should kill the lamb, sprinkle its blood on the sides of the door and over the door. Why were these directions given? The angel of death was to fly over the land of Egypt that night, and he was to smite dead the oldest child, whether boy or girl, in every family where the blood was not sprinkled on the sides and over the door. That sprinkled blood was protection from the arrow of the angel of death. The people in the house were sheltered behind the blood.

They were also to roast the lamb, to eat it all, and be ready to go out of Egypt at the command of Moses. Not only sheltered from death by the blood of the Lamb, but nourished and sustained by the flesh of the Lamb. And more than that, the Lord commanded the children of Israel to kill a lamb every year,

and eat it with bitter herbs, as a memorial of their deliverance from Egypt. It was to be known among them as the Passover feast, because the angel of death passed over the houses that had the blood sprinkled on the door. As you look upon this strange observance you do not see anything in it that you can understand; but let the light of the New Testament shine through it, and then look at the picture it makes, and you see the face and person of Jesus Christ. Jesus was the Passover lamb for the whole world. His blood sprinkled on the heart protects it from everlasting death. If you have been so sprinkled, then you are sheltered behind the blood. And you are so sprinkled if you have accepted Jesus as your own friend and Saviour. If you eat the flesh of the Lamb you are nourished and sustained. And you are so nourished and sustained if you say each new day to Jesus, You are my friend and Saviour this day. You need to be sheltered, and you need to be nourished also. How beautifully the shadow-picture comes out when the light shines upon

this feast, Christ our Passover that was slain for us (*Read First Corinthians, chapter 5, verse 7*).

In Exodus, *chapter 17*; and in Numbers, *chapter 20, verses 1 to 14*, we are told that when the children of Israel were passing through the wilderness to the land that God had promised Abraham and his seed, twice they were in very great distress on account of water. Their throats were parched, their sufferings were very great, and they thought they were going to die. They cried unto Moses, and Moses went to the Lord in prayer. The first time God told Moses to take his rod and smite the rock, and water would come out. The second time, near the end of their forty years of wandering, He told him only to speak to the rock and water would come out. Moses did not strictly obey God this time. He smote the rock twice, though God said only speak to the rock. Nevertheless water did come out of the rock both times—once at the beginning and once at the end of the journey. This is a strange thing. You do not understand

it. But look at the picture it makes on the wall when the light shines through it, and you see Jesus Christ. Paul says, in *First Corinthians, chapter 10, verse 4*: “*That rock was Christ.*” This explains why, in the first place, the rock needs to be smitten, and in the second place only spoken to. Christ was to be smitten but *once. Once for all.* After that He needs only to be asked for whatever you want. Jesus was smitten on the cross. He is not to be smitten again. You have only to come to Him and ask and receive (*Read John, chapter 4, verses 1 to 16*). He is a fountain opened for sin and uncleanness (*Read Zechariah, chapter 13, verse 1*).

If you will read *Exodus, chapter 16*, you will see that the people, some two millions of them, had to be fed every day. Where were they to get bread in the wilderness? The Lord promised Moses that He would rain bread from Heaven. He sent them manna. In the morning there lay upon the ground a great abundance of a white substance, which they could gather up and cook in various ways and eat. God gave them at the

same time certain rules about gathering it :

First. The manna was to fall six days in the week, but not upon the Sabbath. So God observed His own Sabbath day, and He also would have His people observe it.

Second. Each person was to gather about three quarts—no more, no less. If a family consisted of five persons, then they were to gather fifteen quarts ; if there were more in the family, then more quarts could be gathered.

Third. They were to gather in the morning before the sun was high in the heavens, for the hot sun melted it.

Fourth. On the day before the Sabbath they were to gather twice as much as on other days, to last over Sabbath. If they gathered more than three quarts to a person on any other day of the week it would spoil before night. But if they gathered twice as much on the day before the Sabbath it would keep.

Now this is a strange thing, but when the light shines through it you see Jesus Christ. *Read chapter 6 of St. John's Gos-*

pel, from verse 27 to verse 59, and you will find that Jesus says that He is the *true* manna, the *true* bread from Heaven. And how beautifully those rules about the manna apply to Jesus.

Each one must take Jesus for himself. No person can take Him for you, and you cannot take Him for any one else.

Each one must take Jesus every day as a daily supply.

You cannot lay up in store a supply of grace, but must get it fresh every day. Give us *each* day our daily bread.

Each one in his spiritual life is fed, strengthened, sustained by feeding upon Jesus, the true bread of life. Lord, evermore give us this bread.

In Numbers, chapter 21, verses 4 to 10, you will read of a very strange thing that happened to the children of Israel as they were journeying through the wilderness. They came into a region of country that was full of serpents, so red and fiery that they called them fiery serpents. They were very poisonous, and if any one were bitten by a serpent he would very soon swell up and die. And

a great many of the people were bitten, and they were dying by scores and hundreds. There was great distress and crying all through the camp, and people were running from one tent to another, wringing their hands and sobbing for grief. At length they went to Moses and said to him, "Pray to God for us." And Moses prayed, and God told him to erect a pole in the midst of the encampment and put upon it a serpent of brass; and He made this promise to Moses, If any one believes my word, and just looks at the serpent of brass, he shall be cured of the serpent's bite and shall live. Moses did as the Lord told him, and set up the serpent of brass on a pole, and sent a messenger through all the camp, saying, "Bring out your sick and dying ones, and tell them to look at the serpent on the pole and they shall live." Some of the people said, "We do not believe it. Moses cannot deceive us. How can looking at a serpent hung up on a pole cure me of this poisonous bite?" These did not look, and so they died.

Others said, "Moses says God told

him to set up the serpent upon the pole. God promises that He will heal every one who looks ; it is God's way of healing us ; let us believe the word of the Lord and of Moses." And they believed, and looked and lived.

That was a very strange scene, but when the light shines through, you see the picture on the wall of Christ on the Cross. Jesus Himself says in *John, chapter 3, verse 14*, "As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up." Jesus was lifted up on the Cross, and God says look to Him and you shall live. You are bitten by the serpent of sin, the same serpent that bit Adam and Eve in the garden, and you are dying, but look to Jesus and you will be healed. But you say, I do not understand how it can be. No matter, look to Him. You say it does not seem reasonable. No matter, look to Him. It is God's way of saving men from sin. We must accept it by faith.

And now one more picture, and strangest of all. Moses gave the children of Israel the command to keep three feasts

every year, and at these feasts every man was to come up to Jerusalem and be present at the ceremonies at the Temple. There was one day in connection with the feast of Tabernacles which was the most sacred day of all the days of the year. It was known as the day of Atonement, and there were special and very solemn services on that day, and they were designed to show forth in a striking and vivid way what Jesus Christ was to do for the sins of the whole world.

On the morning of that day the people gathered in front of the Tabernacle to take part in the ceremonies. This Tabernacle was built by Moses according to the pattern which God showed him when he was with Him in the Mount Sinai.

I must tell you a little about it, that you may understand the full meaning of all that was done on the sacred day of Atonement. Tabernacle means tent, and the Tabernacle was a tent surrounded by an open court, which was enclosed by curtains. It was divided into two parts. One was called the Holy place, and this

contained the table of Shew bread on the right side as you entered, and a seven-branched golden Candlestick on the left hand, and a little in front was the Altar of incense. Into this holy place the priests entered every day of the year to do the work necessary to be done.

The other part was called the Most Holy place, and this contained the Ark of the covenant, which was a box, overlaid with gold, and on the lid of which were two golden figures of Angels, standing with outstretched wings, which touched each other over the centre of the lid. The lid of the Ark was called the Mercy Seat, and the space between the lid and the wings of the Angels was the place where God shone as a light when He showed Himself to the High-Priest. This place was God's earthly throne. Into this Most Holy place no man nor priest was ever allowed to enter, except one, and he the High-Priest, once a year on the day of Atonement.

The first thing the High-Priest did on that day was to wash his body in pure water and put on him clean white robes.

The robes of the High-Priest on all other religious occasions were colored and beautiful, called his robes of glory. These were put aside, and he put on these clean white robes, meaning purity. Then he made Atonement for himself. This I will not describe. He was then ready for his service for the people.

But you say to me what a strange word—Atonement; what does it mean? I am pleased to have you ask. It is a strange word, but divide it into its parts and you get AT-ONE-MENT. At-one means together. When two people are at-one they are together. If they have been separated, they become united; if they have been enemies, they become friends; if one has done a wrong to the other, he confesses the wrong, and the other forgives the wrong, and they are at-one again—that is, they are friends again.

Now this word Atonement, as used in reference to God and the Jewish people, means that they had become separated, had become enemies, as it were; the people had done a wrong, and they could not get back to God, be at-one with God,

until that fault was taken away. The word means the same thing in reference to God and the people of the whole world, and even the young friend who is reading this book. And the great question with the Jews was, How can we become one with God again? That is the great question for every one in the world, and for you, my young reader. God answered that question by an object-lesson, which was the "services of the day of Atonement"; and as the light of the New Testament shines through the object-lesson we see Jesus Christ in a new, grand, and blessed way, and we begin to understand that wonderful saying of Haggai: "He is the desire of all nations."

Picture to yourself the people gathered at the door of the Tabernacle in great numbers. There stands the High-Priest, clad from head to foot in pure white robes. They bring to him two goats. He casts lot over them, to find out which shall be the victim goat and which the scape goat. The victim goat is taken to the Altar and there slain. The High-Priest takes some of his blood and goes

toward the Tabernacle. Why does he take the blood, and why do we read so often about blood in the Old Testament? Because blood means "*life poured out.*" Remember that—"life poured out." He enters the "Holy Place," but does not stop there. He passes between the table of shew bread on the one hand and the seven-branched golden candlestick on the other, and draws near the curtain that hangs between the "Holy Place" and the "Most Holy Place." That curtain is not touched except once a year, nor lifted but once a year. The High-Priest touches it now and lifts it, and enters the Most Holy Place. It is dim there and still. A whisper is not heard anywhere. He drops the curtain behind him, and he is alone with God. He takes the blood and sprinkles it on the Mercy Seat, the lid of the box between the outstretched wings of the golden Angels. Why does he do that? Blood, you know, means life poured out, and blood sprinkled on the Mercy Seat means life poured out before God.

Whose life? Some one's life must be

poured out before God in order for God and the people to be at-one. That is what God was saying every year to the Jews by this strange and solemn rite.

The High-Priest comes back to the people. The other goat is brought to him. This is called the scape goat. And note a strange thing he does. He puts his two hands on the head of the goat, confessing all his sins and the sins of all the people, putting them over, as it were, on the head of the goat, and then a man leads the goat away, a long way off, into some bare and desolate place, and it is left to die. As soon as the man lets the goat go, he waves a flag, and another man sees it, and he waves a flag, and thus the news is carried back to the priests and people waiting in silence at the Altar, and then they begin to rejoice and sing, and praise God. Why? Because their sins were borne away. They were at-one with God, or at peace with God, and their sins were borne away. Why should they not rejoice and sing, and praise God? Thus every year God put before the Jews the object-lesson of how they could be

“at-one” with God again and have their sins borne away.

Now that our attention is fixed upon the victim goat and the scape goat, our anxious question is, Whom do these two goats represent, and why there are two? They represent the Lord Jesus Christ, and there are two of them because one shows one thing that Jesus did, and the other shows another thing that Jesus did. If you turn back to the scenes in the garden of Eden, you will there see that as soon as Adam and Eve sinned they hid away from God. A sin lay between them and God; and they could never be at-one with God, never be at peace with God, until that sin was taken away. Who would take away that sin? Sin is like something that has sharp knives in it, which, if you take to yourself, cut into the flesh, into the heart, into the soul, and at last kill. And he who takes it up must feel those knives cut, and cut, and kill. Now, the person who commits the sin is the one who ought to feel the cut of the knives, or else some person who steps forward and says: “I will take his

place, stand in his stead, bear his sin and feel the cut of the knives, and die for him." In the first place, Adam and Eve ought to have felt the cut of the knives, or some one who offered to take their place. Is there such a person, who not only takes the place of our first parents, but the place of every person who ever shall be born, and bear upon his own heart and life the cut of all the knives from all the sins in the world?

Now God says, by the object-lesson of the day of Atonement, You need such a Person, and I have provided such a Person. The victim goat and the scape goat represent that Person in the two things He does for men. He bears their sins in His own body, and He bears away their sins. The Lord Jesus Christ is the victim goat, for His life was taken, the knives of sin cut into His heart, His blood was poured out before God. And He is also the scape goat, for He taketh away or beareth away the sins of the whole world. Just as the Jews, at the end of the day of Atonement, were made at-one with God again, so all the people of the world are

made at-one with God if they accept the work which Jesus has done in bearing in His own body, and bearing away, the sins of the world.

And now I must tell you of a wonderful thing that occurred in the Temple at Jerusalem at the very moment that Jesus Christ cried out on the cross, "It is finished!" The curtain that hung between the Holy and the Most Holy Place, which was lifted but once a year, was torn from the top to the bottom, and every one could see what was in the Most Holy Place, and could enter if they wanted to.

God meant to show to the Jews and to the whole world that the way into the presence of God was now laid open, and any one from anywhere could come at any time, and be sure of a welcome. A person has but to say, "I come in the name of Jesus Christ," and he can ask what he will, and God the Father will hear and do it for him, if it is best.

Thus the promise of God given to Abraham, and handed down from father to son for many, many years, leads up to Christ. Thus all the prophecies of the

Old Testament point to Christ. Thus all the shadow-pictures show Christ, and all the object-lessons show Christ, and Christ is the One who is to bless all the nations of the earth.

XXI.

CHRIST, THE PROMISED ONE, BLESSING ALL NATIONS.

THE promise to Abraham that night under the stars, was that One should be born of his descendants, who should bless all nations. *We have found that One.* He was born a babe in Bethlehem, grew up to be a man, named Christ Jesus, and died upon a Cross. We now want to know how this Man, Christ Jesus, blesses everybody that ever was, or is, or ever will be born into the world, for the promise is as wide and long as that.

First, Blessing to all the world. His name is called Jesus because He *saves*. He saves all the children who die in their early years. Death came into this world by sin. Little children born into the world began to die. Jesus said: "I save all the little children. All the little children belong to me. As soon as they die

I gather them in my arms, and take them to my Heavenly home.”

Nearly one-half of all the people who are born die while they are as yet very young. Then nearly one-half of all the people who are born are gathered safely into Christ's Heavenly Home. These saved children come out of families all over the world. These families are blessed in having one or more of their number safe in Heaven. What great numbers are in Heaven now, saved in their childhood. Rejoice as you remember this.

Second Blessing. Jesus began to save men immediately after the first sin. Adam was saved, and so was his wife, because they took hold of and believed that promise given them in *Genesis, chapter 3, verse 15*. They began to take God at His word, and look for a Saviour. Abel was saved because he obeyed God, and brought a lamb for a sacrifice. But some did not take God at His word, and thought they knew better than God what ought to be done; and they were not of the saved. But from the very first there was a plan for everybody to be saved.

Praise God for that. As our first parents stepped out of the garden they stepped on the platform of Free Grace, and that platform grew broader and longer as people increased in numbers, and the whole race of man stands to-day on that platform of Free Grace. Christ built that platform. He keeps building it out further and further as there is need of it. At all times and everywhere men could be saved if they wanted to be. That is a blessing as wide as the world. Rejoice as you remember this.

Third Blessing. Light upon the darkness. One of the first effects of sin was a darkness settling upon the minds and hearts of men, that is, moral darkness. And what is moral darkness? People began to have wrong thoughts of God, wrong feelings toward God, wrong intentions as toward God; and they began to say, "God is stern, harsh, cruel"; they began to say, "There is more pleasure and gain in this world in doing that which seemeth best in our eyes, and not in doing what God plainly commands." When a child or man begins to feel and

talk that way, it is a sign that moral darkness is settling down upon him. That was the darkness that began to steal in upon the bright day that shone over the world in the garden of Eden. That darkness spread and grew deeper and deeper, and the whole race of man was covered in its cloud. To-day that darkness covers a very large portion of the human race.

The only way to scatter darkness is to light a light. And Jesus lighted a light as soon as that darkness began, and the light of Jesus and the darkness of sin have been fighting ever since. That is one reason why in the Bible Jesus is called, so often, "a light," "a true light," "a star," "a sun." It means He began to shine upon the darkness, brought upon the world by sin, with His steady, strong light. And the light of Christ has been shining ever since. As when the sun rises in the east, it throws its beams to the far west, and when it is right over our heads it fills the whole air with light, and when it sinks in the west it throws its beams back to the far east, thus fill-

ing the air, all the day, with light: so Christ began to fill the world with light from the very first, and the light has been growing stronger ever since, and will continue to grow stronger until the day of the Lord shall break into the bright, bright glory of the eternal day, for there is no sun-setting and no night to Christ's day.

There was always light enough to be saved by. And every man has had his light. Christ lighteth every man that cometh into the world (*Read John, chapter 1, verse 9*). Every man, wherever he is born, has something good in his life that would not have been there if Christ had not lighted His light. There is a light in every soul that never would have shone there if God had not given Christ to the world. In some men it has shone so strongly that they have risen up and become great religious teachers of men. Far off there in China was Confucius. In India, Buddha. In Persia, Zoroaster. In Greece, Socrates. And thus in nearly every great nation there have been men who have taught the people religion.

The light of Jesus was shining in their souls, though it shone but dimly. That explains the life of these great and good men, who said so many grand and true things, and taught the people to worship God. And every man who was true to the light that shone upon him, and followed it, was saved by the power and grace of Jesus Christ. Many, many souls have followed on after the light they had, and have been guided to the gates of the Heavenly City. Rejoice when you remember this.

Fourth Blessing. But although the light of the sun is filling all the air, men can go into the house and shut the doors and windows, and pull down the shades and shut out every beam of light and live in the darkness.

And so men may live in the full blaze of Christ's light, and yet they may close all the windows of the soul, and shut out every ray of the blessed light, and live in darkness. Many, many men, young and old, have done that. Many, many are doing that to-day. Why? Because they love darkness rather than light. They

love sin rather than God. That is the one strange, awful fact with many people. Has Christ no word for them? Does Christ leave such alone? Does He say, They love darkness rather than light; let them live on in their darkness? No. Christ not only came to light a light for the world, but to *persuade* men to open the doors and windows and let Him in. The hearts of men are turned away from God. Those hearts must be changed. Put a man in Heaven whose heart is pointed away from God, and he would not be happy there. His heart must be changed in order for him to be happy in the home that Christ hath prepared for men. And therefore Jesus began, from the very first, the work of changing men's hearts back to God, in order to make them wish to go to Heaven, and to fit them to enjoy Heaven after they have reached there.

How can you change a man's heart? God hath said, "Goodness leadeth a man to change of heart." Therefore, Jesus began, and keeps on giving good things to men in hopes of changing their hearts.

First, He lights the blessed light that I have already told you of. That helps. Then He calls to men to come back to God. Then He sends a special messenger to each one to whisper in his soul, to show him the folly and wrong of sin, and urge and urge him to turn back to God. He makes the way so plain and so easy that only wilfulness on the part of the man prevents his being saved.

But men cry out, "We cannot be at-one with God again, even if we desired to, for sin lies between God and our souls, and our tears cannot wash it away."

Jesus answers, "I will wash it away with my blood." Therefore Jesus died upon the Cross to wash away with His blood the fault and wrong that lay between God and man.

All these things Jesus does to turn men's hearts toward God again. And a great many men's hearts have been turned, and more are turning every day, and the time will come when every knee shall bow and every tongue confess that Jesus Christ is Lord, and the Almighty Father will stoop down and take the world of

men in His arms and clasp them to His heart. Rejoice when you remember this.

A Fifth Blessing. Since Christ came to this earth certain truths have come to the knowledge of men of the rarest beauty and worth. Christ brought these truths with Him and left them with His disciples, and told them to go out into the world, go everywhere, go to all lands, and tell these truths to every one.

One great, blessed truth was, that *God is love*. No man fully knew that before Christ came, no man ever dared to think it. Men said, God is cruel, He loves blood, He punishes men, He turns away from them when they cry to Him. Jesus said, *God is love*.

Another truth was, *God loves men*. Men were sinful, had turned away from Him, were bitter against Him; nevertheless, God loved them. All day long He stands with outstretched arms, crying, Come, my children, come to me.

Another truth was, *that God had provided a way for men to be saved*; and though a man had done many wrong things, if he would only put forth the hand of his

heart and take hold of the way of salvation, he would have his sins forgiven, and would be saved.

Jesus also made it very plain how to *live a life pleasing in the sight of God*. Men never clearly knew that before Christ came, and men now have very strange ideas about it; but Jesus made it very plain by living such a life Himself. Follow the example of Jesus, and you will be living a life pleasing in the sight of God.

Jesus made it very plain how we should live toward our fellow-men and toward all the world. We are to love our neighbor as ourselves. We are to do to others as we would like to be done by.

Jesus made it very plain *that life did not end with the grave*. The body is laid in the grave, but the soul lives after death. Some men cannot see how this can be; but Jesus said, I give to you eternal life; because I live, ye shall live also.

Jesus made it very plain that those who have their hearts changed and live lives pleasing unto God, go to dwell with God forever.

And those whose hearts are not changed

but keep on walking away from God, will keep on forever, getting further and further away. That is eternal death, going away farther and farther from God.

These are the truths which Jesus brought with Him, which He gave in charge to His disciples, and told them to spread them far and wide, and as rapidly as possible. There is no doubt that if these truths could be everywhere known and by everybody adopted, the world would soon grow happy. All poverty and suffering, and shame and sorrow, would disappear; and all the birds would sing, and all the trees of the field would clap their hands, and all children would laugh in their glee, and men and women would praise God. Beyond what Abraham ever thought, beyond what any prophet ever foresaw, beyond what man ever imagined, would be the happiness of all the people of this world. And that time is coming when all the world shall know God, from the least unto the greatest, and the knowledge of the Lord shall cover the earth as the waters cover the sea. Rejoice when you remember this.

XXII.

JESUS CHRIST WAS GOD.

YOU ask me a question, and it is a very difficult one; but I am glad you asked it, for it leads me to speak in this chapter of one of the very greatest truths in all the Bible and in the whole world. I do not suppose there is another truth anywhere that can equal it in glory.

Your question is, How can a man do all these things you have spoken of? How can a man, if he were only a man, save all little children dying in their childhood; how can He save all men who call upon His name and say, Lord Jesus, I give myself to Thee, *save me*; how can He give a light to every person born into the world, and put a platform of grace under the feet of all people? How can a man, if he were only a man, bring to

the world the knowledge of truths which no one but God Himself knows?

A man who is only a man cannot do these things. But Christ is more than a man. He is God. That is the greatest and most blessed truth we ever can have any knowledge of. He is God in the body of a man. He is called the God-Man, because He is truly Man, and just as truly God. He was son of Adam, son of Abraham, son of David, son of Mary, that is, He was indeed a Man.

But He also was Son of God, He came forth from God, He is equal with God in power and glory, He to-day sitteth at the right hand of God; and when the vast number of Angels and shining ones take up their morning song of praise, they join together the name of God and of Jesus as worthy of the same praise. And this is the song they sing: "Blessing, honor, glory, power be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever." He is the God-Man. He was God in the form of a man.

But, you say, you cannot understand how God could be in a baby-child, then

in a boy twelve years of age, and afterward in a man dying on the cross. Neither can I understand it; but still I can believe it on the word of God. There are a great many things I cannot understand, but I accept them. I cannot understand how the stars are hung in the sky, with nothing to hold them up; I cannot understand how water can have these different forms and be suspended in the air, in cloud, fog, snow, rain, and then at a certain instant form into a drop of water and fall to the earth, but I know they do. I see in the same field a sheep, a horse, an ox, feeding upon the same grass, and that grass becomes in one sheep-flesh, in another horse-flesh, and in a third ox-flesh. I do not understand how this can be, but I turn all the animals into the same field for their daily food, for God has arranged that of the grass shall all these animals be fed.

So I do not understand how God could put Himself in the form of a man; but I can believe anything that God says, and wait to have Him explain it all in His own good time.

Has God anywhere said that Jesus was God? I want you to give me now your very closest attention. Read this chapter very carefully. Look out, and read all these texts of Scripture.

First. The Bible declares that Jesus was living before He was born as a babe in Bethlehem.

Jesus once said, "Verily, verily"—and whenever Jesus says, "verily, verily," it means the same as "truly, truly," or "mark me, mark me"—"Verily, verily, I say unto you, Before Abraham was I Am" (*Read John, chapter 8, verse 58*).

He meant by this that He was living before Abraham was. Abraham was born nearly two thousand years before the birth of Christ in Bethlehem. Jesus in reality says, I was living more than two thousand years ago.

How long before Abraham was He living? Jesus said at one time, and He said it in prayer, and a man speaks the truth then if at any time, "Father, glorify Thou me, with Thine own self, with the glory *which I had with Thee before the world was*" (*Read John, chapter 17, verse*

5). In the same prayer He says: "Father, Thou lovedst me *before* the foundation of the world" (*Read John, chapter 17, verse 24*). Jesus means to say in these words that He was living before the world and all the stars were made.

How long before the world was made was He living? "In the beginning the Word was with God" (*Read John, chapter 1, verses 1 to 3*). *The Word* is another name for Jesus. Jesus was always with God. In John, chapter 1, verse 18, we learn that He was in the Bosom of the Father; that is, He was a part of the inner life of God. He never began to be. He always was.

Second. The Bible declares that Jesus was God.

Who was He in that life He lived before He was born as a babe in Bethlehem? *He was God.* (*Read John, chapter 1, verse 1*). The Word, that is Jesus, was God (*Read Hebrews, chapter 1, verse 8*). But unto the Son, that is Jesus, He saith: "Thy throne, *O God*, is forever and ever."

Jesus himself said: "I and my Father are One" (*Read John, chapter 10, verse 30*).

In Hebrews, chapter 1, verse 3, we read, that "Jesus was the brightness of the Father's glory and the express image of His person, and upholding all things by the word of His power."

Jesus claimed that He was God, that He was equal with God, and He solemnly swore to this in the presence of the High Priest (*Read Matthew, chapter 26, verses 63 and 64. Read, also, John, chapter 14, verse 9; chapter 12, verse 45*).

Third. The Bible declares that the Jesus who lived in the body of a man was this God come down from Heaven.

Jesus said: "I proceeded forth, and came from God" (*Read John, chapter 8, verse 42*).

"I came forth from the Father, and am come into the world" (*Read John, chapter 16, verse 28*).

"I came down from Heaven" (*Read John, chapter 6, verse 38*).

"I am the living bread that came down from Heaven" (*Read John, chapter 6, verse 51*). Read also the great verses that we repeat so often (*John, chapter 3, verses 16, 17*).

Fourth. The Bible declares that Jesus could do all that God could do. He had all power (*Read Matthew, chapter 28, verse 18, also John, chapter 17, verse 2*).

He could create bread out of nothing. He could heal all manner of sicknesses with a word or a touch. He could call the dead back to life. He could command the winds and the waves. He could summon legions of angels. He could forgive sins. He had all power.

He knew all things (*Read John, chapter 16, verse 30; John, chapter 21, verse 17*). He could read the thoughts in the mind before they were spoken. He knew the intents of the heart. He saw faith as it is born in the soul. He knew what was going on miles away from Him. He could tell what things were going to happen in the future. He knew things just as God knows them.

He died upon the Cross. He was buried in the tomb; but He came to life again. He said of Himself, "I have power to lay down my life and have power to take it again" (*Read John, chapter 10, verses 17 and 18*). And He did take it again after three

days. Paul, in *First Corinthians, chapter 15, verses 1 to 9*, and, indeed, the whole chapter, gives us the proofs of the fact that Jesus arose from the dead. After forty days He went back into the Heavens, back to God and the glory He had with the Father before the world was, and taught the angels to sing a new song, set to new music (*Read Revelation, chapter 5, verse 9*). He is now in Heaven at the right hand of God the Father Almighty (*Read Romans, chapter 8, verse 34; Colossians, chapter 3, verse 1*).

We know that He is there, and is alive. How do we know? Breathe a true prayer to Him, and He will hear you and answer you. You have a feeling of guilt because of sin, such a feeling as Adam and Eve had in the garden after their sin. Speak to Jesus about it, and He will take it away. You can have it removed in no other way. But Jesus can and will take it away. You want strength to resist sin, to do your daily tasks. You want guidance. Ask Jesus for these things, and He will give them to you. By this we know that Jesus is alive, and has all

power to-day, because He can and does give us what no one but God could give us.

Jesus is coming to earth again (*Read Acts, chapter 1, verse 11*). He said He was coming again, and He is (*Read John, chapter 14, verses 1, 2, 3*). He is coming in the clouds with great power and glory (*Read Mark, chapter 13, verse 26*). He is to be attended by a great number of the holy angels, a shining multitude (*Read Mark, chapter 8, verse 38 ; Matthew, chapter 16, verse 27*). He is going to judge all men. Read a description of the judgment as given by Christ Himself (*Matthew, chapter 25, verses 31 to end*). After that Jesus gives back the Kingdom to His Father, and goes back into the Bosom of God, whence He came forth (*Read First Corinthians, chapter 15, verses 24 to 29*).

Now, I trust you can see how Jesus can save all children and all men who believe in Him, can lighten every man that cometh into the world, can die for their sins, can tell them truths which God alone knows, because *He is God*.

Every prophecy in the Old Testament, and every promise, and every object-lesson, and every religious rite and ceremony glows with a strange, holy light, as you remember that they all pointed to Jesus, and were all speaking and showing forth *God*.

In all our study, we have been coming nearer and nearer to *God*. The Red Cord that began in Creation, and running through so many ages and through the hands of so many men, ends in the hand of *God*. Feeling along this Cord, your hand comes in contact with the hand of *God*. What are you going to do? Withdraw your hand? drop the Red Cord? I pray you do not do that. Open your hand. Clasp the hand of Jesus. Clasp the hand of *God*.

XXIII.

HOW TO BE SAVED.

GOD has been very distinct in His promise of one to come, who was to bless all the earth. He has been very careful to keep His promise through many generations; the Red Cord has not been broken. He has filled the Bible with stories, and incidents, and prophecies looking toward Christ; He has filled the air with light and song; He has urged men here and there to go up to Bethlehem and see the Child born there. Has He done all this simply to make a Book called the Bible, simply to set Jesus Christ in the world? No. His great wish has ever been and is now that every one who reads the Book and learns about Jesus, what He accomplished by His life and death and rising again from the dead, should so take hold of Christ by faith that he would be saved *from* the power,

the guilt, and the blame of sin, and be saved *to* eternal life and joy. And in this closing chapter my desire is to make clear to you *what it is to believe in Jesus and be saved*. You are ready now in mind and heart, after what you have read in this book, to take hold of what I have to say.

In the last chapter, running your hand along the Red Cord, it struck the hand of Christ. Will you so take hold of *that* hand as never to let go and never have Christ let go of you? that you may walk along with the Saviour through all the flowery fields of this world and through all the beauties and glories of the heavenly world? Do you say, yes, I want to? Then, I say three things to you about salvation:

First. There is *only one* way to be saved. God has said that (*Read Acts, chapter 4, verse 12*). We need not look at any other way but this way. That way is *to believe on the Lord Jesus Christ*. It is the Faith way. If any one says, "Try and be good, and you will be saved," answer, "God does not say that." If another says, "Try to live right, and ask

God to help you, and you will be saved," reply, "God does not say that." If another says, "Repent of your sin, shed tears, and begin to do the best you can, and you will be saved," reply, "God does not say that." These are some of the ways to be saved that men have built; but they only run a little distance, they have no bridge over the river of death, they do not reach the gates of the magnificent city that John tells us about in the twenty-first chapter of Revelation. Do not look at them. Do not try them. It is a waste of time. There is *only one* way. God's way. The Faith way. Study that. Try that.

Second. You can be saved in a minute, right away, before you have done reading this chapter. What Jesus did, He so did for *you* that you can take it right to your heart and say it is mine. How long does it take you to accept a gift? No longer than it takes one to hold it out and for you to take it from his hand. Jesus Christ stands before you now holding out to you salvation. It is His gift to you. It is His standing offer to you.

You can take it now, this very minute. You can believe these words, you can accept Christ, you can be saved in a minute.

Third. A *child* can believe in Christ. A child can be saved in a minute. Children of five and seven years of age have believed and have been saved. Multitudes of young people of ten and twelve years of age have believed and have been saved. And, what is very wonderful, grown men and women, gray-haired men, great, learned, mighty men, need, in order to be saved, to take the gift that Christ holds out in the very way a little child does.

So there is no reason why you should not be saved before you close this book. You are very near to Jesus just now and He is very near to you. Fall on your knees and say from your heart, believing all that He has said : I take Thee, Lord Jesus Christ, to be my Saviour, my friend, my King—and you will be His and He will be yours.

Believe on the Lord Jesus Christ and thou shalt be saved. What is it to believe and

why must I believe on Jesus? Here are two questions. I answer them one by one.

To believe is to take God at His word. You take the word of your father and mother. You take the word of an honest child. Why not take the word of God in the same way? An alarm of fire was given in one of the large public schools of the city. The scholars all hastened out. One little girl sat still in her seat. She was asked why she did not go out with the others. She replied, that her father had told her if ever there was an alarm of fire in her school, she was to sit still, and he would come and get her. He was a fireman and stationed near the school, and he knew that his engine would be called first if a fire broke out in that school and he would be on the spot in a minute. Hence this command to his little daughter. And that is the reason why she did not go out with the others. *She took her father at his word.*

When God gives a promise, believe it. You have seen how careful God was to keep His promise to Abraham. He is just as careful about every promise. If

He says He will bless you, help you, strengthen you, guide you, believe it. If He says there is eternal life, believe it; or eternal death, believe that also. When God makes a threat, believe it. He is just as true in keeping His threatenings as He is His promises. If he says, believe on the Lord Jesus Christ and thou shalt be saved, take His word for it. If He says, if you believe not, you shall be forever lost, believe it. When you are ready to say and feel that God is just as worthy of confidence about all that He says in His Holy Word as your father or true friend is in what he says, you are ready to *believe* in the true sense of that word.

To believe is to take God at His word in regard to Jesus Christ.

And what has God said in regard to Jesus Christ?

He said: "This is my well-beloved Son." He said that twice. Once at His baptism in the Jordan and once at His transfiguration on Hermon.

He said: "Thy throne, O God, is forever and ever." He also said that *twice*. Once in the *Old Testament* and once in the *New*.

He said: "In the beginning was the Word, and the Word was with God, and the Word *was God.*"

He said: "Behold the Lamb of God, who taketh away the sins of the world." He said that every year to the Jews on the great day of the atonement by the object-lesson of the victim goat slain upon the altar and the scape goat sent out into the wilderness. *He said* it also by the mouth of Peter: "He bore our sins in His own body on the tree.

He said, that Jesus "should taste death for every man." "God hath set forth Christ to be a propitiation, through faith in His blood, that He might be just and the justifier of him which believeth in Jesus. For He is the propitiation for our sins; and not for ours only, but for the sins of the whole world."

The sum of all that God has said in regard to Jesus may be put into three brief sentences:

I. He was the Son of God, the God-man, the Saviour, who took upon Himself our human nature, and became a brother to *every one.*

II. He did a work for every one, that no one was able to do for himself. How can one do a work for another and put it to that other's account? A poor old man, lame and feeble, was sawing a stick of wood to earn a little money. A good-hearted man came along, and seeing the poor man hard at work, stepped up to him and said: "Let me do that work for you." So he took the saw and cut the stick of wood, and then said to the owner of the wood: "I have done this work for this poor man. Pay him for it, just as though he had done it himself." The poor man accepted the work done for him and took the money. If he had not accepted of it, he would not have got the credit or the money. But he did accept of it and got both. So Jesus Christ, as a Saviour, has done a work for you which you could not do for yourself, and if you accept of Him He puts it over to your account, and you get the credit of it. If you do not accept of it, you do not get the benefit of it.

Two sisters were living in Scotland. They used to get sewing to do from a

shop near by. One week Mary, one of the sisters, fell sick, and could not do her share of the work. The other sister did her own, and by sitting up late at night, she did her sister's share also. At the end of the week she took all the work to the shop. The shopkeeper looked at Mary's bundle, and said: "Did Mary do this work?" "No; I did it for her. Is it not well done?" "Yes." "Then," said the sister, "if it is well done, I want it put to Mary's account, as though she herself had done it." So Jesus, as a Saviour, does a work for us that we could not do for ourselves, and He offers it to us, and if we accept of it puts it over to our account. What is that work? He keeps the whole law of God. Do you? He lives every moment so as to please God. Do you? He is without sin. Are you? And every one who accepts Jesus is looked upon by God as though he had kept the whole law and lived so as to please God always.

III. Jesus stood in our place in bearing the punishment that is due us on account of our sins. In some real way Jesus bore

in His body and on His soul the punishment that you and I deserve, and we need not bear it now if we accept Him. "He bore our sins in His own body on the tree." This is one of the most wonderful teachings of the Word of God, and the one that makes us most humble and glad, and thankful and devoted to Jesus, because He suffered in our stead, the just for the unjust.

Two brothers, boys of ten and twelve years of age, were going to the same school. One day the younger boy broke one of the rules of the school, and was called to the teacher's desk to be punished. He was not a very strong boy, and was, besides, very nervous. His older brother, knowing what effect the punishment would have upon his brother, went up and asked the teacher if he might not be punished in his brother's stead. The teacher said, Yes; and the brave little fellow held out his hand and took six sharp strokes of the ruler upon it. He stood in his brother's stead. He took his punishment, and his brother went free,

A good teacher in a large city tried to run his school on the same rules that God runs His world. One day a boy had done a wrong thing, and was called up to receive the punishment that was promised. The teacher said to him: "You have broken the rules of the school. You knew what the rules were; you knew that I said that disobedience would be punished. I do not want to punish you. I do not want to hurt you. But it will not do to let you go without punishment, for then the other scholars would think they also could disobey and go free. I will tell you what I will do. I will not punish you, but you shall punish me. You take the ruler, and strike my hand six times as hard as you can." The boy took the ruler, struck the good teacher's hand twice, and then burst into tears and said he could not do it again, he would rather be punished himself.

These are im-per-fect illustrations of the way in which Jesus stands in our place, and takes upon Himself what is due to us, and bears our sins in His own body on the tree, and by His stripes we

are healed. In some real way Jesus so stood in the place of the whole world, and if you and I accept Him as "the one who stood in our place, and bore what was due to us," then we do not have to bear it.

And now I want to answer the second question. *Why must we believe on Jesus Christ in order to be saved?* Because Jesus is God's way of saving men. It is the Faith way. No man was ever saved in any other way. There are millions of people in Heaven, but they were all saved by the Faith way. A mere good-life way never saved anybody yet. Only the Faith way saves. God made that way immediately after the first sin, and men have been travelling to Heaven by that road, and that road only, ever since. God has been very particular to make this clear to the understanding of everybody. He has used all kinds of object-lessons to make it plain to men, and to induce them to trust themselves to it.

Let us look at some of these. *The first* is to show that in order to be saved one must do as God directs.

Go back to the garden of Eden.

The gate is shut, and you cannot go in. But just outside the gate you see two altars built. On one is laid a lamb ; on the other is laid some wheat and corn and flowers. These altars were built by two brothers. Abel built the one with the lamb on it. Cain built the one with the wheat and flowers on it. Why did they build these altars? God said to both of them, Bring a lamb and sacrifice it to me on the altar. Abel said, God tells me to bring a lamb. I do not know why, but I believe in God, and I am going to do as He directs me. Cain said, I have no lamb ; I am a farmer ; I will bring what I have. I believe God, but I will take some wheat and corn and flowers. That is, Abel took God's way, and brought a lamb. Cain took his own way, and brought the fruits of the earth. Which did right? Watch the altars and you will see. Fire comes down upon Abel's altar. That was a sign that God accepted it. No fire came down upon Cain's altar. That was a sign that God rejected it. Here at the very beginning

of the history of the human race we see this great truth. God has a way of saving men, and men who would be saved must accept it and do as God directs. Abel did not understand why God wanted him to bring a lamb ; but he said within himself, God knows why, and I will leave that to Him. That is His way of saving me, and I will do as He directs without understanding Him.

The second is to show that in order to be saved, one must trust wholly in the way, put himself within it as it were, and be carried along by it.

One thousand years after this scene, outside of the garden of Eden, came to pass the great calamity of the flood. Lift your eyes, and what do you see ? A vast sea—no land visible. The rain pouring down in torrents. A great boat, called an ark, sailing over the waters. God's hand was steering it.

Who were in the ark ? Noah and his family. How came they in there ? God put them in there, and shut the door upon them. That was God's way of saving Noah.

One hundred years before this God told Noah He was about to drown the world. Noah believed what God told him. God told him to build an ark into which he and his family were to go when the flood came. Noah believed God, and began to build the ark. God told Noah to go and tell the people what was about to come to pass. Noah went and preached thus to the people. The time came for the rain to begin to fall. On that day God said to him, Take your family and go into the ark. (Stop now a moment and think.) Suppose Noah had said, I have believed the Word of God for an hundred years. I have built the ark as He told me to do. I have gone among the people, and told them what God was going to do, and now I think God will save me. It is not necessary for me to *go into* the ark. My good life ought to save me. Would Noah have been saved? No. He must go *into* the ark, for the ark was *God's way* of saving at *that* time. And Noah would not have been saved if he had only believed the world was going to be drowned, if he had only built the

ark, if he had only been a preacher of God's Word. *He must also go into the ark.* Here again is the great truth, that God has a way of saving men, and men must accept, and in some way put themselves in it in order to be saved.

Now, what is God's way of saving men? It is the Faith way. Believe on the Lord Jesus Christ and thou shalt be saved. Jesus Christ is to you and me and all the world what the Ark was to Noah. We must accept Him as God's way of saving men; and, more than this, we must so accept Him as to be *in* Him. Many sometimes say, Oh, I believe the Bible; I believe Jesus was the Son of God; I give money for the support of the Gospel; I help build churches; and they expect to be saved on account of these things. But they will not be unless they so accept Jesus as to be *in Him*, as Noah was in the Ark. Jesus is God's appointed way of salvation, and we must accept Him as God's way.

A third shows that you must, in order to be saved, not only be within the way, sheltered from the storm, but you must

put yourself entirely under the Lord's commands.

About one thousand years after the flood the children of Israel found themselves in bondage in the land of Egypt. They cried unto the Lord about it, and the Lord promised to free them. How was He to do it? How was He to save them from their hard lot?

Lift up your eyes again, and what do you see? Every house of the Israelites had the blood of a lamb sprinkled on the door-posts of the door and over the lintel of the door. And inside the house the family were all standing around a table, on which was the lamb whose blood had been sprinkled on the door, roasted and ready to be eaten, and every member of the family had a staff in the hand, and was ready to march.

What does all this mean? This was God's way of saving His people at that time from the hard bondage of Egypt and bringing them into the promised land. Moses, at the direction of God, told the people to kill a lamb, and sprinkle the blood on the door, then, when the

angel of death flew over the land that night he would not touch any one who was in such a house with blood-sprinkled door. Such a person would be sheltered behind the blood, and be as safe as Noah in his Ark, from the peril of the flood. But if the angel saw a house with no blood sprinkled on the door, he would smite the first-born of that family dead.

Now, these directions were very simple and very plain. Any one could obey them. And if any one did obey them he was perfectly safe behind the shelter of the blood.

But to be saved from the arrow of the angel of death was not as yet to be out of the land of Egypt and out of bondage. The people were still in the land of Egypt, and in the morning they would hear the cry of their taskmasters calling them to work. So there was another command. Roast the lamb. Eat it. Get ready for a long march. When you hear the command of Moses, go out and follow him. These directions were also simple and plain. They had only to trust themselves

to the leadership of Moses, obey his commands, and march out at his word.

This was God's way of saving the Israelites from bondage at that time. They simply had to trust themselves to the way: sprinkle the blood to protect themselves from death, and eat the lamb to get strength for their long march, and go out at the word of Moses.

Stop now a moment and think. Suppose some man among them had said, I do not see the *reason* of this direction of sprinkling the blood, and I think I will omit that part of the command. What would have happened? The first-born of that family would have been stricken with death. For the command to the angel of death was to smite the first-born dead of every family that did not have the blood of a lamb sprinkled on the door. He was not sheltered behind the blood.

Or suppose some man had said, I want to have my family saved from death, and I will sprinkle the blood on the door, as the Lord commands; but I do not possibly see how we can escape out of Egypt.

The armies of the king are very large, every road is guarded, and it is impossible to break through. I will sprinkle the blood and lock my door, and put out the lights and go to sleep. What would have happened? He would have been saved from the sorrow of seeing his first-born stricken dead, but he would have awakened in the morning to find all the Israelites gone, and he and his family left in the bondage of Egypt.

Now, what was the duty of every Israelitish father? To do as Moses commanded him. Sprinkle the blood on the door, roast the lamb, eat it, with loins girded and staff in hand, and march out when he heard the order to march. Why was it his duty? Because this was God's way of saving His people from hard bondage. God was saving them. They were not saving themselves, and therefore they should have given themselves up entirely to God's will in the matter. *Sprinkle the blood, and eat the lamb.* These two acts must not be separated. Their order must not be changed. Both must be obeyed. To neglect the first would

be to invite death. To neglect the second would be to be left in bondage. To be saved one must obey both. Simple faith would say, I believe in God; I believe He is almighty and all-wise; He has provided a way of escape out of Egypt; I do not see how it is going to save me; I do not understand it, but I am going to trust myself to it and obey the commands. Such a man would be saved.

Now all this is wonderfully like Christ and the sinner. Christ is like that lamb. He must be killed, and He was killed. His blood must be sprinkled on the heart; that is, you must accept the statement of the Bible, that Jesus died for *you*.

Then the blood is sprinkled on your heart.

Then you are sheltered from the arrow of death, as the Israelite was that night. More than that, you must feed upon Christ; that is, you must take His teachings into your heart. You must go out at the command of Christ; that is, you must do whatever He bids you. This is God's way of saving you from sin and

eternal death. What is your duty? To accept it as God's way of saving you—to say, God is saving me and not I myself. To trust yourself to it, though you do not understand all about it. To do as you are bidden. If some one says to you, Do good and you will be saved, live right and you will be saved, answer him, My Lord says, I must believe on Jesus Christ, and commit myself to Him first, and then live and walk right afterward. That is the way to be saved, and the only way.

The fourth shows that if you trust yourself to God's way of saving you, God promises to save you, and you know how faithful God is to His promises. Lift your eyes again, and what do you see? The children of Israel in camp. Their white tents are erected everywhere. But there seems to be a great excitement in the camp, and the eyes of every one are directed toward a certain part of the camp. Look there and tell me what you see. A pole erected, and on it is hung a brazen serpent. What does it all mean? It means that this is God's way of saving people from the bite of poisonous ser-

pents. And any one who was bitten had but to look at that serpent on that pole and he would be healed.

The people of Israel in their journey through the wilderness came into a part of the country where there were a great many snakes. And soon these were crawling about the camp, and into the tents and among the people. They were very poisonous, and their bite was death. Many people were bitten, and they were dying by scores and by hundreds. Here they were carrying in a young man just bitten by a serpent. There a young girl had just breathed her last breath, dying in great pain. There a father and mother stood over the cot of a little boy, sobbing and crying, for he too was dying. Everywhere there was alarm and grief. In the whole camp there was great excitement, people running here and there, asking for remedies, but all their remedies had no effect to heal or save.

At last they went to Moses, and asked him to take their trouble to the Lord in prayer, and he did so, and then came back and told them that God had pro-

vided a remedy. Oh! what is it? what is it? they all asked. In the midst of the camp a pole was to be set up, and on it hung a brazen serpent, and whosoever looketh upon it would be healed. A strange remedy, was it not? But it was God's remedy, and He *promised* that whosoever looked to it should be healed.

This is all very simple and clear. God provided a way of saving people from the bite of the serpent, and they had but to accept it as God's way, and trust themselves to it. *God promised to save them.*

Stop a moment now and think. Here is a boy who has been bitten by a fiery serpent and is dying. His sister rushes in where he is lying, and cries out in joy that God has provided a cure for the bite. "What is it?" cries the poor boy. "Look at that serpent on the pole in the midst of the camp. I will draw back the curtains of the tent for you." But the poor fellow says, "I do not believe that can cure me." "But it has cured others," is the sister's reply. "Your companion was bitten, and he looked, and he is about the camp to-day." "But I cannot under-

stand," the brother says. "You do not have to understand it. You have only to look at it, and be cured."

"It does not seem possible," he says, "that merely looking at a serpent hung on a pole could cure me of this poison in my blood."

"But God promises to cure you," she answers, "if you will only believe His word and accept His remedy."

And just then his boy companion comes in and exclaims, "Oh ! look at the brazen serpent. I looked and it healed me. Believe the word of God. Believe the word of Moses. Believe my word. It *will* cure you. God promises that every one that looks *shall* be cured."

Now, what was this poor boy's duty? It was to put every doubt out of his mind ; to believe the word of the sister and friend ; to accept the remedy that God had provided, and *look* at it, trusting God to make His promise good.

You will see in this case, as in the former ones, that God devises a way. He makes it known as a *certain* cure of this disease. He promises that it will save

all who look. All were to receive it as a promise coming from Him. God did not explain it. He simply chose one way rather than another. He did not ask any one to understand it. He only said, Here is a remedy for your disease. Take it, and it will cure you. So they were to take it because of God's word, for no other reason than because of God's word. It is Faith to say, God has provided a way. He tells me positively it will cure me, and I am going to take it on His word, and on that alone.

How like the Lord Jesus Christ is the serpent on the pole. Jesus Himself said it was like Him. "As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up."

That serpent on the pole was God's way of saving those bitten by the fiery serpent. That God-man, Jesus, on the Cross is God's way of saving men from their sins.

A child was healed of the serpent's bite by taking God at His word, and looking at the remedy He had provided, the serpent on the pole.

A child is saved from his sins by taking God at His word, looking at the remedy provided, Christ Jesus on the Cross.

What is your duty, then? Put aside all doubt and hesitation, and say, Jesus is God's way of saving *me* from sin and death. I do not understand it, but I do not *have* to understand it; I have only to accept it. I do not see how Jesus in the Heavens is connected with me on earth, but I do not have to see it; I have only to believe His promise. He promises to save me if I only accept His way; and I do accept it. I do trust myself to Jesus.

I do not see how Jesus can do a work for me that I cannot do myself. I do not see how Jesus can bear the punishment of sins which belong to me, and I go free of punishment; but I do not have to see it; I have only to accept it, and I do accept it. I now believe in Jesus.

The fifth is to show that in order to be saved you must *humbly* accept God's way of saving men as a gift. Let me tell you a story out of the Old Testament history. Naaman was a great general,

but he had a disease that was slowly killing him. He was a leper. He heard that the prophet Elisha, the man of God, could cure him of it. A little girl told him that, and he believed it. He said, I will go to this man of God. He thought he would have to pay something for his cure, so he took a large sum of money with him. Besides the money, he took costly presents, for Naaman was very anxious to be cured. He came to the house where Elisha was, and sent in word that Naaman, the great captain, was there, and that he had fifty thousand dollars with him, and he would give it all to Elisha if he would but cure him.

What did the prophet do? He did not even go to the door to see him. He sent out this word to Naaman, "Go dip seven times in the River Jordan."

Naaman was angry because the prophet paid no more attention to him. He expected that Elisha would come out of his house, invite him in, and ask him all about his disease, then accept the money and cure him.

Naaman was so angry that at first he

thought he would not obey the directions of the prophet. There did not seem to be much common-sense about them. If all one had to do to be cleansed of leprosy was to dip seven times in running water he could find just as good water in his own country as in Judea.

But some of Naaman's servants said to him, "Master, if the prophet had told thee to do some great thing, thou wouldst have done it; but because he tells thee to go wash in the Jordan seven times, you are vexed, and are about to go home. Go, dip in the Jordan, master. Do anything the man of God tells thee to do in order to be healed of thy terrible disease."

And Naaman went. He did as Elisha told him. He dipped seven times in the River Jordan and was made perfectly whole; that is, he was cured.

How distinct is the lesson here. God has a way of saving men. It is not your way, it is not my way. It is His own way.

What is our duty? To accept the way. To accept it humbly. To accept it as a *gift*. Faith says, What God offers, I take.

What God promises, I believe. What God commands, I do.

This story is very like the way of salvation in Christ.

One thinks he can be saved in some special way, because he is rich, or great, or wise, or noble. No! He cannot. He must be saved in the Lord's way.

Another thinks that one way is as good as another; one water is as good as another. The river in his own land is just as pure as the River Jordan. His way is just as good as God's way.

No! It is not. For reasons of His own, God has His own way of saving men. He does not explain it, or explain how it acts. He simply says, This is My way. I promise you it will work. It will cure. It will save. Accept it. Adopt it. Do not wait to understand. Take it, as My way, on My word. What is God's way? Believe on the Lord Jesus Christ and thou shalt be saved. Christ is God's gift to men. Accept it humbly as God's free gift. God promises to save you if you trust yourself to Him.

We have now gone through all the Old Testament, and looked through these windows, as it were, at God's way of saving men. And what have you seen? Salvation from flood, from bondage, from poison, from leprosy, was in taking God's word, accepting His remedy without question and obeying His directions without hesitation.

Now, "flood" is a type of sin. So sin drowns and destroys men. Bondage is a type of sin. So men are in hard bondage to sin, and their condition is getting worse every day. The serpent's bite is a type of sin. So men are poisoned by sin and are dying every day. Leprosy is a type of sin. So men are getting nearer and nearer death on account of sin. Sin is in you, and in me, and in all the world. We want to be free, to be cured, to be saved. How shall we be?

How was Noah saved? By going into the Ark. So we need to go into Christ.

How was the Israelite freed from bondage? By sprinkling the blood of the lamb on his door, and eating the flesh of the lamb, and going out at the Lord's

command. So we need to find shelter behind the blood of Christ, who is the Lamb of God, and feed upon Him day by day, and do the Lord's bidding.

How was the boy bitten by the poisonous serpent healed? By looking at the serpent on the pole, God's remedy for the disease. So we need to look at Christ, God's remedy for the disease of sin.

How was Naaman cleansed of leprosy? By dipping seven times in the Jordan. Did he have to pay anything for the cure? No. All he had to do was to put down his pride and humbly do as the prophet told him. And we do not need to pay anything for salvation. We need only to humbly accept the gift and obey the directions.

Jesus is God's remedy for sin. God holds forth Christ on the Cross. He promises to save every one who looks to Him.

On the word of God will you take the remedy? On the word of God will you believe the promise? God has His own way of saving men, and that way is Jesus

Christ: looking to Jesus. There is no other way. Faith is to say, I believe God, I take His way, I believe His promise, I am saved.

“Trusting Jesus, that is all.”





